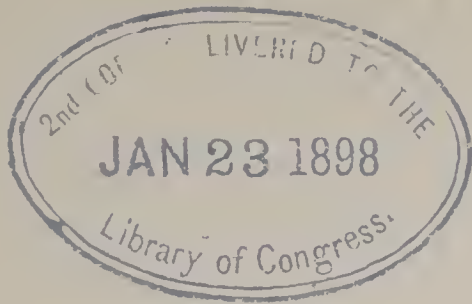


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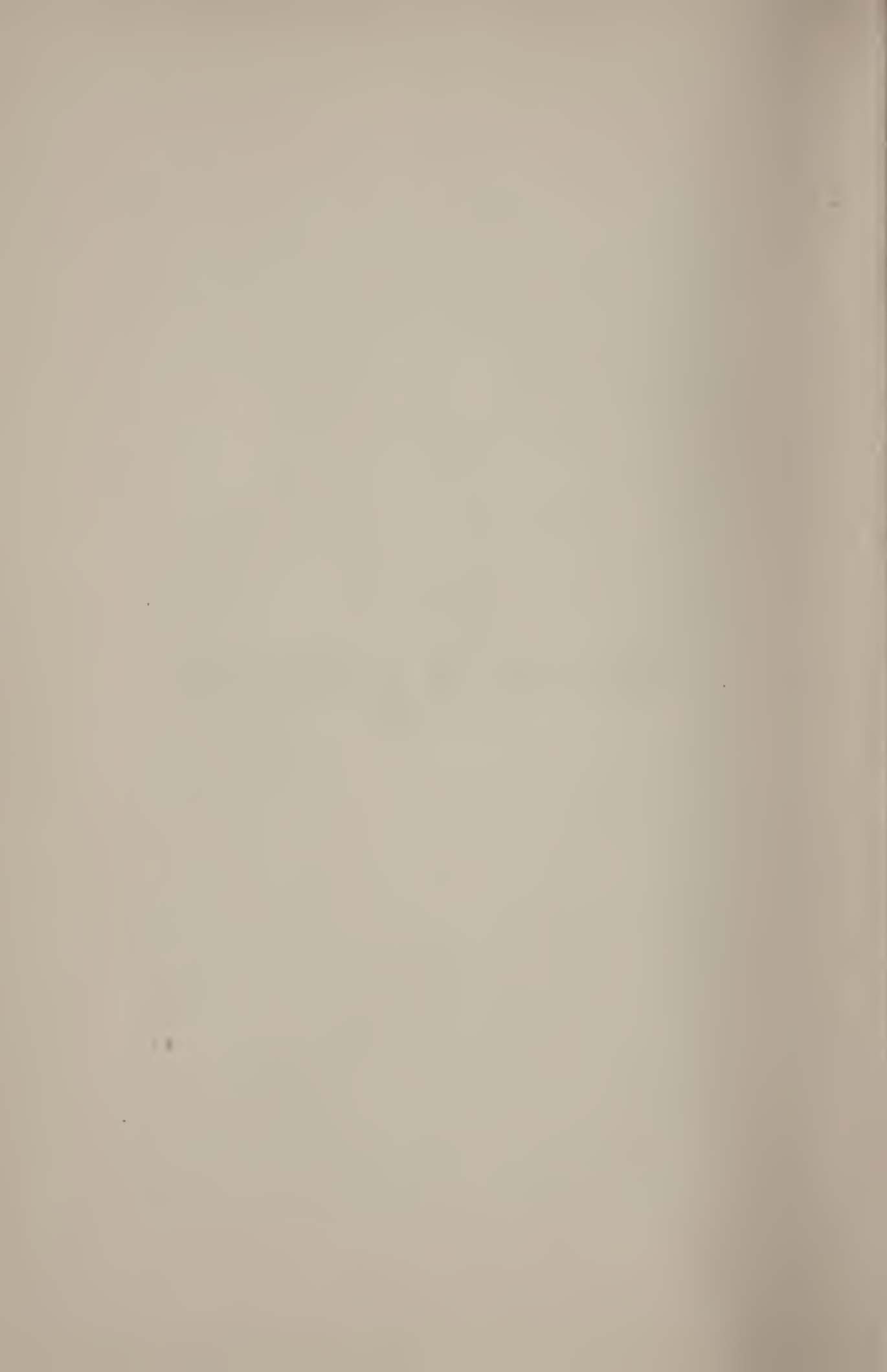
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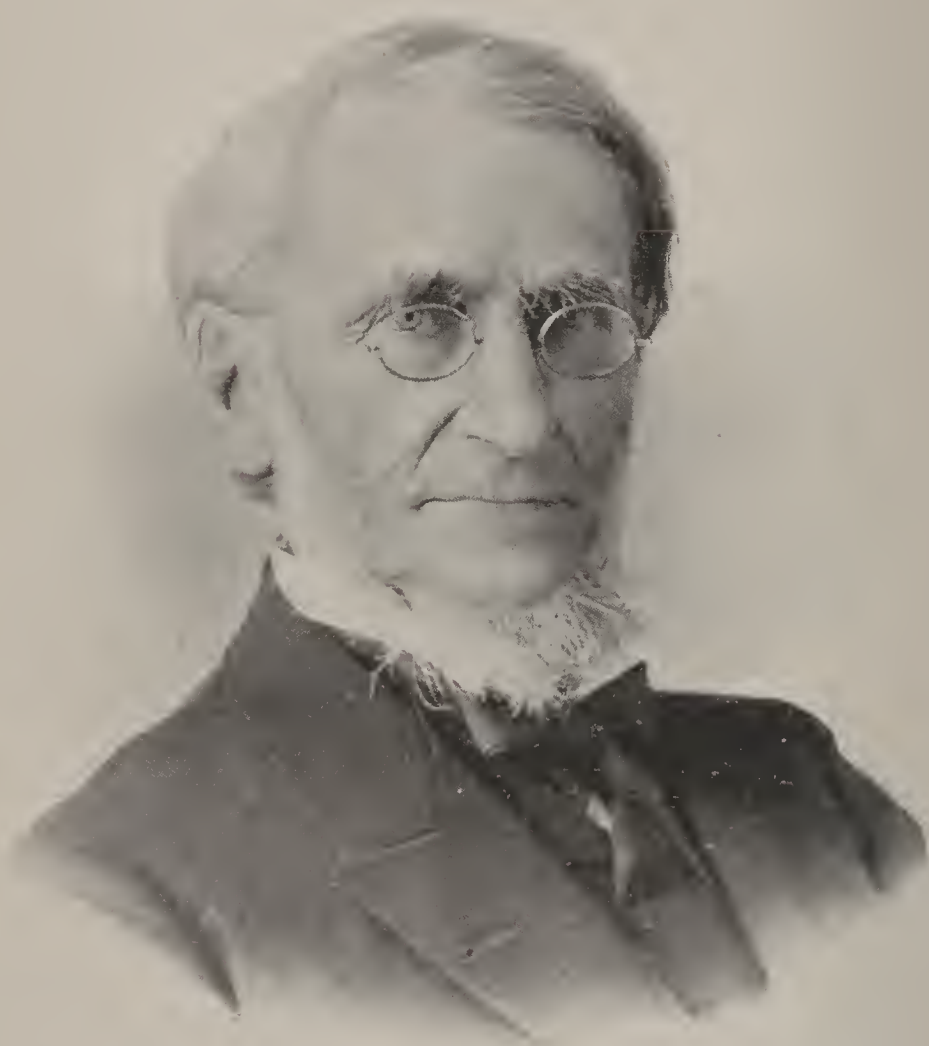
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Visions of a Citizen





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Visions of a Citizen

BRIEF ESSAYS FROM
THE WRITINGS AND PUBLIC ADDRESSES OF
PROFESSOR J. J. BLAISDELL,
OF BELOIT COLLEGE,
WISCONSIN



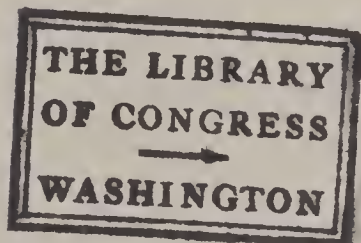
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TO
PRESIDENT EDWARD D. EATON
AND TO THE
FACULTY AND STUDENTS
OF
Beloit College

THIS VOLUME IS INSCRIBED;—
BY THE TOUCH OF A VANISHED HAND

*But thou would'st not alone
Be saved, my father, alone
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we
Fearful, and we in our march
Fain to drop down and to die.
Still thou turnedst, and still
Gavest the weary thy hand.
If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thyself;
And at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand.*

—RUGBY CHAPEL.

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NOTE.—These essays and excerpts are printed in the form of brief paragraphs, many of them having been so contributed to the columns of OUR CHURCH LIFE. Other selections are from THE ADVANCE and from various addresses.

One cannot be a good citizen of Wisconsin without being a good citizen of America. One cannot be a good citizen of America without being a good citizen of the Commonwealth of all nations. One cannot be a good citizen of the world Commonwealth without being a good citizen of the Universal Kingdom of God's moral order. Wisconsin citizenship, magnificent lesson to be learned!

—FROM AN ADDRESS.

Foreword

Only The Master might say: It is finished. To all others there has seemed to be at best merely a verging towards completeness. He whose words are gathered in this volume lived ever under the strenuous sense of incessant conflict. These paragraphs are the war-record of a Christian citizen who felt the pressure of impending issues, saw in vision the methods of strategic procedure, and called to the men of his time to be wise and true. Of such a soul such words, earnest and incomplete, with the swiftness and solemnity of the reveille about them, are the best biography. They have been gathered that their ministry of inspiration might be perpetuated and that they might reproduce the figure of him whom we loved.

A Victorious Life

JOSEPH COLLIE, D. D.

IN MEMORIAM

JOSHUA JAMES BLAISDELL

February 8, 1827

October 10, 1896

A Victorious Life

What, my brethren, does all this mean? The royal head, Reason's strong throne, conspicuous in our assemblies, when the hearts of the people were deeply stirred, laid low on the narrow bed, yet wearing a halo as if the broad day of thought were still shining within.

The noble countenance, where strength was ever melting into tenderness, no longer lifted up a guiding star in times of perplexity and sorrow, yet lying there radiant in the light of a brighter day than ours.

These lips, so accustomed to be moved by streams of scholarly eloquence or character-building instruction, or inspired prayer which gave wings to our hearts and set us awed and melted in the presence of Him whose "name is above every name," now motionless, but eloquent still.

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The great heart so responsive to the Master's voice or the gentlest call of human need or danger, now unmoved even by love's tears and groans, yes, even making them answer with a smile.

Beloit College, with bowed head and disheveled hair, sobbing out her irrepressible grief while he who had given her his heart, his life, lies in her presence in deep contentment as if all her future were secure.

What does this occasion mean? Is it a time for tears? Should sorrow rule the hour? O, is this all a dream in which dissimilar things are joined and contradictions blend?

Is this disaster, defeat? Or is it victory?

The answer is this: We are looking on the reverse side of this occasion; there is another side, the obverse side, the face and front of this occasion.

We turn from the side which presents the transient, the side beclouded and dreary, in which moaning winds toss the fallen leaves and leaden clouds shut out the sun, and the sob of the storm is heard. We turn to the side of enduring realities to look on the march of an heroic life and to listen to the music of coronation.

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Thirty-seven years of enthusiastic work in unfolding the capabilities of young men and giving direction to the aim and issue of their lives; broadening out their being, setting sublime ideals before them, grounding them in eternal truth, girding them with the courage of noble purpose, and bringing them under the solar rays of the Spirit of Christ apart from which no human life can come to its best, its largest possibilities, its richest fruitage—is that an occasion for dirges and funeral drapery and sadness of face? Nay! but for psalms of thanksgiving and shouts of triumph!

To have practically exalted the conception of Home Missionary work in Wisconsin and set it more securely in its legitimate place not among sectarian enterprises, but among the agencies which patriotic men and women must use to make Wisconsin the abode of a more beneficent civilization; the guardian of homes in which God is honored, and patriotism and intelligence hold sway; homes which shall be the nation's fortress in times of peril and her crown of glory at all times;—to have given a more practical embodiment to these high aims and to have aroused many of his fellow-citizens to a holier zeal in this work, should be met to-day with a paeon of victory.

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Who shall tell how much of a blessing is planted in the earth when an upright man, made upright by the Spirit of the divine Redeemer, walks our streets, though in the plain garb of a humble citizen, greets us in the morning, sits in our assemblies and councils, manifesting "the mind that was in Christ." And if he adds to his uprightness the sympathy which soothes and heals, if he is the lover of children, the friend of the wayward and the prisoner, everybody's brother, shall we weep over his sojourn among us? Shall we look only at the fact that he has passed away? Shall we not rather rejoice that he has ever been, that we have known him, that he can never be taken from our memory and our love?

It was not an occasion of lamentation when our brother, more than thirty years ago, when you who belong to the Grand Army were in the prime of young manhood, some of you from the college and others from the community, went forth at the call of his country amid the privations, the hardships, the dangers of war, that this republic might not be hurled from its sphere in the galaxy of nations, that the clank of the slave's chains might be heard no more on this broad continent,

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and that life might grow sweeter to millions of his fellow beings. That he did his part well and bravely, that the great end for which they went forth was realized, that the blessings of a redeemed country are ours to-day, these all are reasons for gladness of heart. Thank God for the brave men, whether in the ranks or high in command, or in the chaplaincy, whether living to-day or lying in unknown graves, who stood so heroically by their country and caused it to stand in the hour of peril. That our brother so practically identified himself with the nation's defense and the nation's regeneration, is something for which we render him and his fellow-soldiers our thanks to-day.

For six years it was his privilege to be a pastor in a great city, giving the gospel of Jesus Christ to inquiring minds and open hearts. Going to the poor, the sorrowing, with a hallowed ministry of consolation and a compassion almost divine, blessing the children, cheering hearts, a staff to the aged, brightening the home and making death more easy, surely there was nothing to weep over in all this but rather occasion for everlasting thanksgiving.

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Defeat is sometimes more honorable than victory. It is better "to lose with God" than to win with iniquity.

It was nobler for our brother to stand with the minority against a ravager of American homes as cruel as "the throned assassin" of the east, than to be victorious through indifference to the most appalling danger in our civilization. Honor to those who do not count the number among whom they stand, but believing that Christ is in this world to make it his own, give themselves to those great interests of mankind which still are trampled in the dust.

Our honored brother and this dear sister—the touch of whose gentle hand was on all his life—together, organized a Christian home, more than forty years ago, within the sphere of which they sought to establish that reverent godliness, that Christian concord, that mutual helpfulness, that love and peace and sweetness which dwell in enduring fulness in the Father's House. To have maintained this bright illuminated spot in this world for so many years and then to leave it perfumed with a memory which puts it among the things that are holy, that was something for which

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to praise the Lord. That was an incentive to us to lift higher the standard of the Wisconsin home.

There are things which cannot be shaken, values which never depreciate, gold which is current in all worlds. And in the life of Professor Blaisdell the world is richer in such wealth—richer by hundreds of quickened and ennobled lives, lives which will yield their fruit and transmit their type of character down the centuries. Losses may swallow up the gains that are temporal. A blight may fall on our financial system. A tornado of disaster may sweep over our commerce, but the work which he has done in the molding of character, the development of worthier manhood, in his beneficent touch upon the life of the State, in the general influence of his life—so marked by strength and refinement, so ripe in scholarship, so earnest for the advancement of a vital and heroic type of Christianity, so rich in love—that is a work, the results of which belong among the eternal realities. That is a victory which propagates victory.

But you will remind me that all these high attainments, this noble service, was dearly bought. The gains were great, but so costly.

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I do not deny the cost, all noble lives are heroic, sacrificial. His work broke him down. The gains were costly. But the cost, the pain, the loss, are temporal. I am looking on the side which is stamped with immortality. Victory presupposes the carnage of the battlefield. The world's progress is like the movement of a stupendous juggernaut, the rails on which the advance takes place are consecrated lives, laying themselves in the dust that the world may move to higher levels.

Before you can claim the triumph of Easter you must pass through the gloom and agony of Good Friday. O, my younger brothers of Beloit, be sure of this, that all real success, all that lies in the line of noble living, all that makes heroes of you, will cost you dear. We must live for that which is worth our life, pouring it out day by day, or laying it down at one stroke at the call of duty.

Still after all you will remind me that he *himself* is not here. If we could replace him in that chair in Middle College, in the dear home close by, if we could only set him back in this church and community, then this would be a day that began in tears and closed in shouts of gladness. But Heaven claims

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and holds him. No! It is not so. He is with us, still with us in human lives the world round; noble lives, made more noble, more Christlike, because his life touched them. Thanks be to God who gave him the victory and left the treasure of his life so largely with us. He is here. Here in the college, the church, the home, the community. Here in these hearts. Here in influence shed on other lives. Long, long will it be before all of Professor Blaisdell can be gathered into the waiting heavens.

The question has often come to me: why is the sun at his setting attended by richer splendors than at his rising? To-day—this glorious October day—the answer comes to us: "Let not him who girdeth on the sword boast himself as he who layeth it off." The splendors of sunset are surpassing because they proclaim not the onset of battle but the conflict over, and the victory won. The beneficence and blessing of the day swallow up the intimations of approaching night.

We stand in the presence of a sunset. The day of a life has come to its close, a life of sunlike usefulness and blessing. Should there be no unfurling banners? Should the flag be at half-mast? Should the vapors which hang

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about the scene fail to remind us that sunset here is always sunrise in other longitudes? That it is not possible for such a life to be in any world and the flowers not bloom fairer and the fruits drink in a richer flavor?

In the presence of these facts, let us resolve that *our lives* shall mean more than ever, for the blessing of mankind, for the honor of that name which is above every name; that so far as there may be anything of loss in this transfer of a great and luminous life to other horizons, it shall be made good, as God gives us ability.

The life of Professor Blaisdell was a monumental life on the heights of these contiguous commonwealths. A pharos on the shores of Wisconsin to guide and cheer other lives and light them on to victory. For all which we would make this an occasion of thanksgiving. We are here to recognize the endowment that has come to Beloit and to the kingdom of God through the life of Professor Blaisdell. We are here to celebrate a victorious life. The old flag ought not to be at half-mast to-day. The dirge does not befit the occasion. Lift up the banner. Let the breezes of Wisconsin take it and wave it more proudly because James J. Blaisdell lived and will forever live.

Education

When I die I want it said of me
that he was a man who sought
to have Christ in everything.

I

Being Of course it is Christian educa-
Educated* tion we urge—the young people
brought out from unconscious
childhood, to the habitual doing
of all they can in all ways of common and
uncommon life, to save others and the world
from wrong and pain, as He did, and under
His leadership—with a trained intelligence
which shall make the reasons, methods, ends,
of doing so luminous to themselves and lum-
inous to others—with all the wealth of great
human hearts, such as makes Christ so the
object of our love and admiration, our Divine
brother man. A new generation of splendid
souls, militant in their citizenship here, tri-
umphant in their citizenship hereafter; cap-
able of wrestling with men on earth, and at

*Professor Blaisdell was for thirty-seven years a teacher in Beloit College, first in the department of Rhetoric and English Literature and later in the chair of Mental and Moral Philosophy. He served also for a considerable time as Superintendent of Schools and for two years he edited an Educational Department for OUR CHURCH LIFE. From these points of vantage he spoke frequently and urgently upon educational themes.

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length of being citizens of the Kingdom of the Victory. Boys! Girls! this is what we are after you for. This is what we mean by your being educated. We don't think any person is truly educated until he is good, wise, noble like Christ. This is what a Christian school means.

II

The Issue We have to keep it sharp in our conception that the schools for which we stand are the distinctively Christian schools. We feel deep interest in all the institutions in which the commonwealth undertakes to educate its youth, and first of all our interest is that they become Christian as soon as possible, for it is our judgment that these only are availing for proper education. How many and what of them are such it is for them to say. We care not for names much, save as they represent or promote realities, but a Christian school is just as different from one which is not Christian as a man who is a Christian is from one who is not. The disposition of our Christian schools is to force this issue. Beloit is nothing. Ripon is nothing. Downer is nothing. But the education of youth should be Christian, and we intend to make Christian education so manifestly the true education as that in the end all our schools will be-

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come Christian, as we are sure they ultimately will be. The non-Christian school is a relic of the heathenism which became antiquated when Christ became the world's teacher. This is the imperial educational issue of the hour.

III

The Dawn The new year is opening with large increase of movement towards the higher education. I shall not easily be convinced that it is not due in part to the Christian Endeavor uprising, making young people alive to the higher way of living in the truth; for just so much as you make life mean more, you wake mind up to the problem of becoming greatly intelligent in order to be greatly good. The day of stupid goodness is past. May we not think, too, that our whole people are in some considerable measure graduating out of the vulgar stage of mere animal living into the higher stage of living as immortal spirits should? He would be superficial who would lay the improvement to the prospective improvement of industrial conditions. Perhaps men are learning that in as much as thieves do break through and steal, it is on the whole better to lay up treasures which cannot be stolen, though I do not think that the growths

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of the new centuries are mainly because of the disappointments and disgusts of the old. It is certainly true that mind is coming to recognize its true supremacy as being that for which all other things exist and the field of supremely assiduous tillage. The Chautauqua call, heard throughout all the land, has been the breath of life to the spiritual part of old and young. And yet, need we ask the special reasons why? We are going toward the morning, and the land is feeling the touch of the fingers of the dawn. Shadows are still, alas, everywhere, but we are going towards the morning. Man is awaking.

IV

The Teacher's Task

Amid all that is so hopeful in our schools, the real attitude of mind the teacher is expected to breed in the youth is of the most urgent question, perhaps also most indistinctly answered by us. If learning and the habit of acquiring it for himself is to be the pupil's inheritance from his teacher, learning is not in the true school lodged in the mind of the pupil as an apprehension of the intellect. Truth is only the method of a divine procedure in working the problem of good. It is, of whatever kind, only God's loving purpose. Learning is falling intelligently into the movement of the Divine purpose. To study geology is to enter the work of world-building so as to go on completing it in all the sequel of its procedure in the economical life of society, and all remoter inferences of service. The cable car does not simply know the movement of the endless cable which lies hidden beneath its track; it enters itself into the momentum

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and realizes the whole connected system of working in the commodifying of human life through busy trafficking cities. The business of the teacher is to help the pupil connect himself with God's movement in building the world into order toward specific human good, in nations, commonwealths, cities, homes, bodies, souls. "I must write a pamphlet or I shall burst," was one of Arnold's sayings. I must yoke this young mind to this divine procedure in astronomy, physics, linguistic law, logic, ethical principle, or I shall burst. Here are your great teachers, and there are no others. This is the formula for making Socrates.

V

The Quality of Reverence

I speak of reverence as the quality of the man of science; for after all, this law, which Logic proclaims as put by reason upon thought, has its seat in that absolute sphere where all venerableness abides, a kind of awful government of intelligences which are liable to err. There is one law for mind's underlying purposes which constitute character, the law of Right, to break which constitutes sin. There is another law for the sensibilities, the law of Beauty, to be out of conformity with which is ugliness. There is another law of the intellect, the law of Truth, to break which is intellectual confusion and wandering as of night. This is the imperial legislation of the Absolute Reason in the Universe, its ancient and venerable code, abiding in which is virtue in the will, beautifulness in the sensibilities and truthfulness in science. Under this aboriginal government over thought, we, as men of science, do our responsible work for our own

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yearning and that of mankind. It becomes us indeed to be deeply reverent.

Logic is the science of the fealty of thought to reason. I think of it as being a religious science. The teacher of it—the true teacher of it—is one of the prophets. The student, constructing his science under the guidance of its teaching, will, if he intelligently apprehend its meaning, go to his service with deep sense of the sacredness of his calling, with tremulous joy that he is permitted to minister with his hand in the hand of so blessed a leader. Logic affirms the supremacy of Absolute Reason, and true Science accepts obediently its leadership as of a Divine voice. Under this leadership of Logic, prophet of a higher law, Science goes in and out, ministering in sacred things to men.

VI

The Point of View

I saw two men standing on the sidewalk in earnest conversation, one of them with the point of his right forefinger on the point of his left and saying to his companion: "Now, this is the point." It was all I heard and I am not sure of his meaning, but I presume it was: "Now look at the thing from this point of view and you will see it as it is." That is, he was trying to bring the other man to the right way of looking at the question they were considering. I wished that the man could be employed to spend the rest of his life in going around among the people of Wisconsin to bring us all to look at all the multitudes of things we have to consider from the point of the real principle that determines how they are and how they are not. I found a student the other day with his face flushed because the Spherical Geometry he was studying was utterly incomprehensible to him and there was not any other way for him, as he insisted, but

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to go home to his mother and spend his remaining days on the farm. I suggested to him that he employ a competent person to find out the actual relation of his mental whereabouts to the troublesome Geometry and bring him around to the point of view from which the dimensions of spherical bodies and their measurement should be looked at. He tried the experiment and soon he came around with his face cleared and radiant. Almost the main intellectual virtue of the good teacher is that he be able to take the mind of another along with his own to the supreme point of view. For the pupil it is more than half the battle. If I were instructing a child at my knee to read the word "baker," I would put it rightly before his thought so that he should understand what a word is. It is as important as it is to get the point of perspective of an oil painting, or to attack an army at exactly the point where the entrance of all its lines of invincibility lies open. Here is the true teacher, for classifying things, for giving them wide meaning, for making them mighty for impulse and for empowerment.

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Let us classify. First. There is the no-perspective teacher. He can perhaps see one fact, but he can see only one at a time. He looks first at one thing; then he looks at another; then another; then another. Things are in a row to him, as a row of bricks in a pile, as a pile of stones, all projected upon a flat background, like an Assyrian sculptured slab, without being subordinated under any principle; dead and flat as dead leaves on the ground in November. Of course such teachers do not teach truth, for truth to every minutest fibre is a living organic whole. They teach only the brown dead leaves of the tree of knowledge which have fallen from it. Let us teachers be sure to get a perspective of what we teach—everything we teach.

Second. There is the false-perspective teacher. It is sometimes worse to have things brought to our minds at a wrong point of view than to have them brought at no common point of view at all. The one is no doubt more likely to interest and serve as motive, but it is creating interest in what is not a truth, every further conclusion to which it leads will be only further astray, and whatever

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action we respond to it, it will be only a journey which will have to be traveled over again to get back to the wise way. Hume's History of England is a very interesting book, but it took a century to get the truth into the place of its error, and the roadways it marked out for the men who read it had to be washed out by bloody wars. It is true, that some things can be taught from a wrong point of view with less serious results than others, and so many teachers think it a light matter. But there is nothing—absolutely—which had not better be taught from a right point of view and nothing which may not be taught with a carelessness of the point of view which leaves the mind of the learner worse off than if the thing had never been taught him at all. Put the microscope to anything and the microscope will disclose threads of organizing tissue which bind the thing is a system as much one as the eye is one which explains every nerve within its wonderful structure. Any fact of history may be made a falsehood by its being set out of its true perspective. My dear old college president got our minds utterly askew to the magnificence of things by teaching us Natu-

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ral Theology from the point of view that the fossils in the mountains were created by sharp act of omnipotence just as they are in the very places where we find them. He was far wiser in his day than a geologist who teaches of the fossil-filled mountains without any reference to the mountains as being ordered so as to be the floor of man's home in the process of civilization. This is not teaching truth any more than chiseling the Venus di Medici is making Venus, queen of the sacredness of womanly beauty.

Third. There are teachers who for one reason or another abide at low points of view. I was once looking from the high window of the Cathedral of Milan out over the plain of Lombardy out to the sickle of the upper Alps, while the city of Milan lay in the baptism of splendid history at my feet. A family of seven were near me. Gazing silent out upon the scene beneath at length the feelings of the father, too much for him, broke forth in the words: "This is a mighty smart chance of a town." It was indeed, and the man was right, but he might have looked at the scene from a higher point of view. When we climbed

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mountains in boyhood we found that the first shoulder let us have some slight view of the region we longed to behold; one after another more and more. But we kept our faces steadfast to the front that we might have the blessedness of the downward look from the summit. Blessed pupil of blessed teacher who is learning from that teacher to look at what he learns from the higher shoulders of the mount of vision! This is to approximate *the truth*. There are no fractions in truth any more than in the human body. The whole or nothing. "Always learning and never coming to the knowledge of the truth." There are shoulders from which we catch some distorted views. The summit is the place to which the teacher should take his disciple.

No teacher stands on that summit with his pupil save as he puts into the minutest facts of science the personal equation of a God solving the problem of a moral purpose.

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If this world is not all confusion, if the student can ever be placed by any teacher at a point of perspective where his spherical geometry is not at last, in the larger view, incomprehensible to him so as to leave his face flushed—and so with any science—that teacher out of acquaintance with Jesus of Nazareth must teach that student his lesson in the interpretation it receives from Jesus of Nazareth as the revelation of the Divine moral purpose of Redemption. There is no summit for vision or for imparting vision but Jesus of Nazareth. “In Him are hid *all* the treasures of wisdom and knowledge.” The Christian teacher is the only teacher of truth. There can be no other.

VII.

The Day of Prayer for Colleges

It is pleasing to contemplate the volume of influence proceeding from the Day of Prayer for Colleges through the answer of the Heavenly Father to the youth who are now in school. It will be extending and deepening in the life of these young people in all the future years. What mind has insight enough to estimate its greatness? The prayer of Christians for the young men and young women is, in no mean measure, the means of the coming of the Kingdom of God throughout the earth.

Meanwhile, with many a pastor, one of the most sacred reminiscences, when in later life he closes his ministry, will be the gathering of his people on the day of prayer for colleges, for prayer in behalf of the young people at school. The faces of the deep hearted mothers and fathers are suggestive and blessed pictures hung in the halls of memory. Whatever sad things may hang as clouds in its

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retrospect, the evening of a life with such blessing realizes what Longfellow perhaps means in part:

“The stars arise and the night is holy.”

The Day of Prayer for Colleges originated in the deep thoughtfulness of Christian people in New England about the body of young men gathered in these institutions. The fathers and mothers in the churches had their hearts on these young people as destined by their qualities and opportunities to be leaders in their generation. In regard to the larger number, it was the expectation of the parents that they would be ministers of the gospel. Those who sent their sons to college were strenuous persons, realizing that the men preaching Christ ought to have what the disciples had at the Pentecost—a thorough baptism of the Divine Spirit during the time when their habits of thought and conduct were

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forming. Accordingly a college, at all times an object towards which the thoughts of Christian people turned, on the day set apart for the purpose of prayer for them was wonderfully in the hearts of devout and praying souls. Even far away from New England, I well remember, a dear company of such persons, men and women, some of whom were parents of sons in college, habitually gathered in the prayer room for the deepest-hearted meeting of all the year. How wonderful the interest, could we look back to the history of that praying for young men—among whom were many of us—in college during the second and third quarters of this century. Say what we may, it was one of the most impressive things in the history of the American Church. There is no need of looking far for a justification of the confidence with which the return of this day has been approached. If we would know the real explanation of multitudes of consecrated lives over all our country, we should find it in no small measure in the praying circles and closets of the Day of Prayer.

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It is of the utmost importance that, in every college and school where young people are gathered, the tradition of this day have the help in its maintenance of Christians in observing it everywhere most faithfully. In all schools the number of things which occupy the attention is multiplying, and in this way the emphasis of the day in the regard of the young is likely to be more and more lessened by competition with other matters. They need to have its return made deeply impressive upon them by being made aware that Christians—pastors, fathers, mothers, the whole church, are at the altar praying for them. Let the churches ever sacredly observe the day themselves, and send messages pertaining to it to those within the college circle, for no one knows how deeply responsive to the impulses which beat upon it from without, the school community is. Whenever the young people in college shall be sure that the people of God without are greatly praying for them on the day of prayer, the day of prayer will be a solemn time of greatly praying for themselves within the college. The Kingdom of God waits for the Baptism of the Spirit upon the school in answer to prayer.

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We may as well make up our minds now, once for all, that prayer on the part of plain, sincere friends of God is more prevalent with God in determining His procedures than asking on the part of plain, sincere friends of man is with men in determining their procedures. The audience is completely open between a good man and his heavenly Friend, and prayer is a settled law on which the universe is administered. The world is steadily, in the processes of intelligence, notwithstanding all transient challenge of it, settling to this conclusion. There is enough evidence in for closing the case. As for the adverse testimony, it is wholly in; all has been said that can be said on that side. Individuals in the speculations of science or for the subterfuges of self-gratification will *idiotize* the truth. what has been said over and over again. But quietly the law is on the statute book of human thought, inexpungable, that the prayer of God's dutiful subjects has motive influence with God. And one of the supreme uses this privilege may be put to and is expected to be put to and will be put to, if the children of God are true to the best things, is in having

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one day, amid all days, of solemn assembling and going into closets, to ask the Heavenly Father to so order the preparation of young people in school that they shall be ready for His service in their generation. This is the message which the schools—I venture to say all of them—send to the churches.

It is an extremely beautiful thing which the villages and cities far and near do when the young people of the colleges and the university go among them in their representatives of the glee club, the banjo club, the baseball nine and the football eleven. In the center of the throngs which welcome these splendid fellows and accompany them with huzzas and all social hospitalities in beautiful homes, I trust the Christian people are abundantly found. I know how some Christian families have planted in college circles traditions of their kindness at such times which will live long among young men. But there is one

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thing more needful than this very salutary friendliness to young men in the morning of life's onset, when they are getting on the harness of war. It is that our villages and cities—so many of them as know how—shall be asking the God who asks young people for war, at family altars, in sanctuaries and in closets, that He would let His hand be busy in guiding His chosen, and shall let the young fellows be impressed with the fact that they are so asking. It would be still better and more beautiful than the shouts and waving of banners on the diamond or in front of the platform, or than the hospitalities with which they welcome to open-hearted homes. Prayer, united prayer for the new generation of leaders is, after fighting itself, the supreme office of the militant church. This culminates in the annual Day of Prayer for Colleges.

We want the coming generation to be a splendid and mighty one, more splendid and

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mighty than the present, far. Great opportunities are waiting for them. Great instruments are ready for their use. Great destinies are in their decision. Great onsets of holy war are in the campaign. To pastors and to churches, the colleges and university, with all the schools, send this their appeal. Let the habitual practice of prayer among Christians for all young people in school begin anew. The next Sabbath, in the pulpit, to-day!

VIII

A High-School Baccalaureate

Last Sabbath a clergyman was asked by the principal of a high school to preach a baccalaureate sermon to his graduating class. In accordance with the request the clergyman talked to the assembly of the school and the patrons, in the high-school room, choosing for direction to his thought the words: "Fight the good fight of faith." The following were the heads of his address: 1. The life of one in the world is a life of fighting—against evil uses of language; against impure, profane and unprofitable thoughts; against unwise, unkind, ignoble and selfish conduct and action, in order to maintain a life of service, for individuals, for country, for mankind, to carry out God's benignant and saving purposes in the orderly government of the world. 2. That such a life as this must be sustained by constantly cultivating a sense of divine holiness and goodness, as shown in the person, character and life of Jesus Christ. It was urged that the best and only help to such a life is

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deep and intimate familiarity with Jesus Christ as he is described in the four Gospels, and therefore that the indispensable book to read and reread is this biography of Christ.

3. That such a fight of faith in Jesus Christ as revealing God would inevitably be a good life; because fighting in this way was the only right thing to do; because such a fight would certainly end in victory; because it would certainly be a happy and the only truly happy life. Not money, not amusement, not self-indulgence, not learning, not gratified ambition, but a clean, lofty life, consecrated and serviceable to the best uses. The emphasis was on the three words: fight, faith, good fight.

That was the most reasonable of all things for that high school principal to provide for his pupils at the close of a school year, when some of them were to begin in the active citi-

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zenship of the world. What did those young people need to have said to them if not such things as that? We all of us remember words said to us, in certain critical turning points, which have always stayed by us. Words must take their opportunities, and when a young person is going out from school with what preparation he has had given him, and is really confronted at that sensitive moment with the question how he expected to use that preparation, words are not wasted. I ask if it be not absolutely criminal to fail to see to it that such things be said.—Service. Fight for it. In faith in the unseen realities. For it shall be a good fight. That teacher was a wise shepherd of that blessed flock he had charge of, and the man who had the privilege of saying these things to them was at the Waterloo noon of their lives, perhaps.

This is certainly as it should be. For three reasons. First, because there is a very strong

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tendency in these times on the part of the youth to a life of self-indulgence. It is not possible to compare the present with the past with any great certainty of being just, but there are indications that the young people who are coming out of our schools are making great calculations on living pleasantly and are leaving life to the drift of inclinations. I am sure that there are multitudes of young school people in whose minds the thought has not yet gotten any strong hold that resistance to inclination ought to be and must be continually practiced. How many are really waging war against wrong, impure, profane, unkind and self-gratifying ways of talking? How many are having any real fight with themselves to expel impure and hateful thoughts, so as to have a clean soul? There are a great many boys and girls who have not begun or thought of beginning a fight in themselves for a life of generous service for others in freedom from the habit of living for self. Now these things ought to be told them, and the young people's teacher is the person to do it, as his very first and most important office, and to let them know that it is intimate

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familiarity with Christ and the way He lived that will help them best and will really only help them, to overcome in the fight. It must be a fight in full view of God's love as shown to men in Jesus—Jesus who lived a life of sacrifice for them.

Secondly, this is an age when material interests are clamoring for the attention of the young. The influence which confronts these young people, as they come out into the world, to self-gratification is very strong. They see people straining every energy to be rich. The opportunities and invitations towards sensual pleasures are fascinating and absorbing. Everything that is noisy flaunts itself in their faces, so that they easily may be out of hearing of anything which would induce them to such a life as they ought to live. They must be told of these higher things. The teacher ought to see to it—that the true life

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and the false life are set over against each other. What is a teacher for but to be a shepherd of these young souls?

Another reason is the great interests to be guarded. This is coming to be an age of serious apprehensions. It is no secret now that the interests of human society are in great danger. Men are beginning to understand, what some have been saying from the beginning, that it avails little for the ultimate security of human welfare to have men educated unless they are educated to self-control and to subjection to the laws which emanate from Heaven. The eternal statutes are the fundamental law of states.

IX

A Word with the Mothers

What is a college? I have never heard any other definition so good as the often quoted one of Mr. Garfield: "A log with Mark Hopkins on one end, a young—woman on the other." This is the way, you know, colleges began. Some earnest scholars were studying together—so they called them fellows—and they took some boys or young men into their charge, to make earnest scholars of them. So Mary Lyon took some young women at Mt. Holyoke, Thomas Arnold some young men at Laleham and Rugby. Sometimes some young women and some young men get on the other end of the log together. For some reason they usually like this better. And there they are, under this blessed influence, stimulating each other, resisting each other, persuading each other, modifying each other, giving each other his measurement of himself and all the time brooded over by that great soul with whom they are confronted. I

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know all teachers are not as mighty as Hopkins and Arnold and Mary Lyon; but some are, and there are many of kindred power and quality. I do not ask you to send your daughters where there are not such magnificently endowed Christian personalities. I would not have you do it. But where they are, send them there, mothers. Such persons can do better for them than you can—better than the Lyceum or the Chautauqua Club or the Dante Club or the Browning Club, or than any private teacher. Send them in prayer; ask the Divine Spirit to brood over them, and send them. There is no place so safe for young people as a Christian college.

Besides, mothers, your daughters have too many things at home to divert their attention. You wish them to see your friends, for you are proud of them. You wish them to play

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to your friends. You send them on social errands. You must have them help you some, as they ought to if they are at home. You pet them. They cannot be rid of social engagements and entanglements. This party, that party, this church sociable, that evening call. And never in this way can they have trained minds, for that takes long, arduous, steady and concentrated work, patiently done day by day, under the help and watch of the most thorough teachers. I am afraid you do not realize what it means to be mentally prepared to be what you aspire to have your daughters be, in this new generation of women. It certainly means the very best schooling, and very likely it will cost sacrifice on your part. I sometimes think that this is the means by which mothers do their best work—sacrifice. It was a mother who was last at the cross. Mothers have a habit of being there.

And, besides, the sheltering and guiding of mother and father are the choicest of young life's blessings; but there comes a time when the young must learn to judge for themselves,

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to trust themselves in judging and stand shoulder to shoulder with their peers, out in the open, in the front rank of the world's acting and thinking. Happy the daughter who has a mother wise enough to unclasp her arms at that moment; and calling to her help and her daughter's the resources of the Divine Spirit, send the daughter forth. "Go my daughter, and the God of the Covenant be with thee." How many a mother has done this, to her heart's after joy! How many daughters have been sent with streaming tears to Mary Lyon, to Mary Mortimer, to Emma Millard, to Ripon, to Northfield, to Downer College, and the mothers have welcomed them back home at length transfigured into a womanhood before which their own womanhood stood awed and their fears were re-proved and silenced! No. Home has, of its Author, its centripetal movements, but it has of Him, its centrifugal movements also. There comes a time, when, as the son, so the daughter, long before marriage, says as by a Divine leading, "My heart hears a call from the great world! Be thou ready! I have here no abid-

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ing place. Hinder me not. I must go hence.”
To be responsive to that voice is one of the
highest endowments of motherhood and
fatherhood.

X

Father's Letters

A friend told me the other day that at a certain school for young women it was quite a considerable complaint among the pupils that their fathers did not write to them—that they almost never wrote to them. This seems to be a report of what is very generally true. The mothers do not appear to be much at fault. “I hear from my mother every week” is a common thing to hear. “And how often do you write to her?” “Once a week,” is the reply. Occasionally, “Every day.” I knew a young fellow who wrote to his mother every day through his whole college course of four years at Beloit. But the fathers write seldom, very seldom. They are “too busy.” Now every teacher who knows the inner life of his pupils—and no other is properly a teacher, knows that, like the under current of Gibraltar, these influences from home mightily determine what is the outcome of school life. The mother, the sister, by what they are and

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by what words they send, hold, by the deeper anchorage of the heart, the life that is out in the edge of storms. But every teacher will say that the father is needed. It is not enough to send a check when the boy's or girl's exchequer is low. If the mother is the angel of the house, the father is, or ought to be, the hero. One young man, now well on towards seventy, knows that a few words from his father have kept him in the way of virtuous endeavor, as by the grip of a beneficent destiny. And this is what fathers are for. Out in the thick of the fight, which is to the young the world where, after all, their thoughts dwell, the fathers speak with strangely effective voices. God has appointed it in the family constitution that it should be so. Hector might as well be out of the field before the beleaguered gates of Troy as a father out of the inner fight of a college boy with the forces of darkness which beleaguer him. A word from a noble father, thoroughly sympathetic with young life, holding in the intelligence of his child the even scales of wisdom between what is right in this thing and that, and what is wrong, will, ten to one, turn the tide of bat-

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tle. I say "noble father," and of course no father should be otherwise than noble. Father, do not let your son or daughter report that you do not write to him. The labor may be arduous, but the prize is great. I suspect the children might be content with a little less money, even, for the sake of having a little more father. This would be a good letter for you to send: "Joe, dear fellow: Your mother says you are getting on nicely in college work. That is right. Only don't think too much of ball-playing and league games. Don't spend too much time without something to do. Don't make too much of fraternity society. Don't have too much 'amusement.' Beware of the girls—boys. Work hard; study like a tiger. Be the noblest and best of men. Remember who the Pattern and the Helper is. Dear fellow! And when you get through the scrimmage—well, we'll see what we can do for you. At any rate, we'll give you a good handshake all around, and be thankful that we have such a boy—girl. Father."

XI

**Horace
Mann**

There are two statues in bronze on the narrow enclosed lawn in front of the Massachusetts State House in Boston. They are very imposing objects, in more than life size, observable on the high grassy terrace to any one who passes by the majestic building on Beacon St. hill at the upper corner of Boston Common. One of these figures is that of the American Statesman, Daniel Webster, interpreter and defender of the Constitution of our Country. The other, a magnificent sitting figure, in the garb and thoughtful mien of the scholar, is that of Horace Mann, father of the American Common School. I presume every one of my young readers would feel a great thrill of admiration if he should stand in front of the Webster statue with his young cheek pressed against the iron fence, as I used to do. He would think of the imperial magnificence with which Webster met the onset of his defiant southern antagonist and forever silenced secession as an argument, so

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that it became only a passionate prejudice. He would dream, as the young are apt to dream, of his own future, and of the possibility that he himself, now young, may have by and by something of that mastery of mind. The fourth day of this present month of May was the anniversary of the birth of Horace Mann, and some of us have wondered whether the debt we owe to him is not quite as great as that we owe to Mr. Webster. I do not mean that there were not district schools before the time of Horace Mann. Oh, who of us, who are upwards of fifty, do not remember the school houses where in winter and summer we boys and girls studied and didn't study, and played some mischievous tricks and fell in love with each other and were late at school and got * * , long before the schools were organized into a system which extended over the state. But in 1850, Mr. Mann, who had been studying deeply the matter and had concluded that the schools of each district in the several towns should be brought into more orderly system under the authority of the commonwealth, called together a large number of men to New

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York for conference. It resulted soon in the Common School System of Massachusetts, which has been the pride and blessing of that state and an example throughout all the states of the Union. It is well that in not a few cities the day of his birth was commemorated. He was a great benefactor, for the common school, as it was projected by him, is now become an established system in all the civilized nations of the world. If they had not learned it from us—for these great movements which are so rapidly developed over the globe are epidemic rather than contagious—it has been recommended among them by what it has done for us. It would not be amiss if in every common school house in the civilized world there should be a portrait of Horace Mann hanging, and teachers should often make mention of his name, so that in no coming generation his memory should be lost.

XII

Christianity and State Education

This letter I found in my portfolio:

“As Congregationalists we are interested in our denominational schools. Of course you want us interested in our State University.

Is it possible for us to increase the Christian influences brought to bear on students there? Would it be possible to establish dormitories there under Christian supervision, or, say some manner of denominational houses, in which the influence of strong Christian men might be brought to bear on the students? I have heard suggestions of that sort broached.

Yours sincerely,

We have. Where instruction is not religiously neutral there will be such dormitories; where it is, and young men and young women seek such instruction, they are needed and should be, if possible in such circumstances, supplied and maintained. If, however, the

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question is an inquiry whether a state university so furnished with dormitories and houses may perhaps be our one or main rallying point of effort in behalf of higher education, of course dormitories and houses are not the Gibraltar of struggle for Christian education. The class-room is the vital thing. If the class-rooms of a state university beget, through the splendid Christian personality of its teachers, a mental training of will, sentiment and intelligence, in the interest of Christian living in whatever calling, and a furniture of truth which is Christian in its point of view, its horizon and its subordination to the higher uses, so far, and so far only, true education has what it can never cease to require as true education, and dormitories and houses will take care of themselves. The question comes, of the possibility of such a university at present, under state control and with existing legal restrictions. With all strength of desire I wish we might have such a one, rejoicing with all honor in so much as we have, and it is the vision of the future by which we are daily animated in our work, that we shall some day have it fully, restrictions abrogated or be-

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come a dead letter. But then comes the question between the large and multitudinous school and the smaller and less frequented one; and the convictions of thoughtful men and women are steadily surrendering to the overwhelming reasons in favor of the latter, as allowing far better the moral interplay between the one teacher and the one pupil. Then comes the question of a centralized monopoly in education, even if it were Christian. No. It will inevitably slip its Christianity and become formal; it will become a mechanism and domineer as did the university of France, and not a freely acting organism allowing the influence of local coloring and genius, free to the better nascent instincts which have their first assertion in the body of society and not in its committed centers; its call to the young will be too remote to reach so large a number of them as will the colleges nearer at hand, to which familiar paths lead, and where well-known teachers are established in the affections or the associations of the vicinage, and where convenience and the neighborhood of home alike lighten expenditure and keep the home-touch warm

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and pervasive and victorious. And running through all is the complicating question, whether it is a state university, which is one thing, or a state college, which is wholly another. The question is a long one, if we care to speculate; but I suppose there is no real doubt in any mind what the answer will be. Local institutions are the order of the day and the wisdom of the future. Meanwhile it is not best for great agencies, occupied with the same general beneficent purpose, to waste any energy in conflict with each other. It is not well, in such things to indulge publicly even in the recreation of a dream. Such dreams, at least, had better be kept to themselves. One thing is certain, and in it the essence of all educational creeds ought by this time to harmonize: that Jesus of Nazareth was the best educated man and the ideal scholar. Oh, that we were all like Him, in the schools! If we were only like Him, we should be like Him!

XIII

**Extension
and
Intension**

In the phraseology of the Science of Logic there are two words which suggest a line of cleavage between two systems of school administration: the words extension and intension. Extension expresses the breadth of a range of mental grasp. Intension expresses the depth to which mental grasp penetrates. I find, as I roam among New England colleges in this anniversary period, great shaking of heart between the two systems, in which, apparently, the educators of the whole country share. The questioning concerns the proper medium to be observed between extension through many studies and intension into a few. It is a favorite principle of late years that the range of studies in a school curriculum should be very wide, and many considerations have been weighing in this direction. New England has been led by such considerations to adopt multitudinous lines of school studies. To say the least, there is apparently a growing disposition to challenge the wisdom of such administration.

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There is coming to be manifest a difference between Eastern and Western colleges in some important particulars. It would indeed be instructive and perhaps painfully suggestive to observe the extent to which the East and West are in more ways than one falling into divergent directions. Slavery divided the North and the South. Meridians of longitude may easily become in turn a line of separation. It is sometimes quite uncertain whether the two portions of the nation are not dividing in more important issues than that of the debtor's and the creditor's money. A difference which impresses one, going among the colleges, is that between the college viewed as a market-place where wares are for sale and a college as a moral propaganda. A professor in one of the Eastern colleges said to me recently: "I do not think that the professors here think much about making men. They regard it their business to give knowledge." Which means, I judge, that the college opens a shop where are offered, competitively, certain wares for sale, which as many as possible may be induced to come and buy and carry away. As one feels the pulse

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of such institutions he encounters little of the pastoral spirit. This certainly is not true of the larger number of Western colleges. One encounters in them far more the disposition of moral conquest. Its language is: "We are here for the purpose of transmitting character and generating developed manhood." It would be unfair to place Eastern collegiate institutions sharply on one side of this line and Western on the other, and yet there certainly is, by the confession of the Eastern themselves, something of this difference. What is to be the issue of this difference is a matter perhaps of as much concern as how is to be decided the question of the medium of industrial exchange. One is forced to ask himself whether the Eastern commercial attitude of education is to prove the ultimate one towards which gravitation is inevitable, and at which the best must at length arrive, or whether the West is the stronghold of the early traditions of Christian conceptions of education, whence, before long, the fires of the better zeal are to be rekindled on the ancient altars. After all that has been said about barbarism from the newer fields of the nation

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being the first danger, it is quite questionable whether barbarism, or at least deteriorated habits in the life of scholarship, are more likely to issue from the newer populations struggling with fresh enthusiasm in new fields with new problems, or from the ancient seats where life, with all the serious challenge which life always encounters, is yet touched with the ennui incident to problems long existing and measurably finished. There is some reason to expect that, with all which is crude in the Western fields, there will be found there, after all, survivals of the earlier traditions, modified no doubt, but nourished and conserved in youthful blood, which are some day to be recuperative of the better life of scholarship everywhere. If the course of history has been a migration out of the East into the West, it has yet been ever found, that, though only apparent after a period, the West has kept with added richness the good it has received and that the West has come to the privilege of seeing visions while the East has been dreaming dreams. May we not hope that in the case in question we shall find no exception? We distinctly raise our challenge to

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the schools of the East that they make their minds hospitable to a future in which they shall be disembarrassed of methods and habits into which they have fallen, and shall have disclosed to them better methods and habits, either preserved out of the past, or newly generated, by the perhaps incomplete but yet older West. The children are often conceited and immature, but they are nearer the world's full day than the fathers. New civilizations are the heirs of the old. The children are older than the fathers. If Christian schools are the consummate fruit of human history, their perfection will be the gift of the Occident to the Orient, until the earlier contributions of the Orient, maturer in the later contributions of the Occident, shall be the high noon of the whole round earth in the completed kingdom of God.

XIV

**The Motive
of Education** We measure the period of the year
by the southing of the sun, the
growing frosts and the browning
fields. We might almost as well
do it by the closing school-houses, the re-
sounding of school oratory and the rustling
of college diplomas. All over the land, as
universal as whitening harvests, are the dis-
persing companies of young men and women
—boys and girls we will call them—going
with their heads heavy with vast weights of
knowledge. It is a wonderful spectacle for
our contemplation. We might easily find
from the census reports how many of these
schools, higher and lower, there are. Their
number is among the hundreds of thousands.
Consider the number of them—of the youth.
the nation is rich with, more beautiful than
jewels, argosies of splendid possible destinies,
soon to constitute the nation which is to be
the head of nations—sixty thousand college
graduates, they say! See them deploying now
from their schools, with their freightage of
thought and their armament of strength, their

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eyes full of laughter, but their hearts full of far thoughts of what is to come. I wonder that the grown citizens of the nation do not find their own hearts bursting within them with mingled gladness and concern, as they make ready to hand on the legacy of the nation to these heirs of the future

”* of the rose lip and the dew-bright eye.”

One cannot easily suppress the tumult of mind with which he shouts to them in the language of the great orator: “Advance then, ye future generations, we hail you in your coming.”

But are we not, as Americans, too prone to think of this becoming educated as being only a means to an end—some ulterior end? Said one of my earlier teachers to me in his later years: “Are we not educating too many of our young people? Would not the most, or at least many, of them be more serviceable if uneducated?” While I could not help asking him to suppose that he were one of those refused the boon of being educated, his question especially seemed to me to imply a false conception of what being educated signifies as related to living. Does not education mean

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first of all being brought to the very fullness of human character and life? Why, an uneducated person is incomplete, not yet a person, something less than one. Educate him or you leave him somewhere between zero and one, as to being a person. He was put forth by his Creator into the universe of existence to think and know, to feel and love and desire, to purpose and plan and have great projects of mind. To bring this all out is all there is of education. Let your child grow up ignorant, purposeless, planless; by so much he is a dwarf and not a man or woman. What my dear old but mistaken teacher said meant this, if it meant what it said: Do we not leave too few boys and girls dwarfs? There are few parents, unless they are monsters, who would stop the physical growth of their children. But they do stop their mental growth if they do not see to it that these children are in the clever company of the boys and girls who are now shutting their books for awhile, of whom the sweet poet sings:

“Come forth, Oh ye children of gladness come,
Where the violets lie may now be your home.”

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The question often oppresses me whether we should not get more out of education, if we said less about what we were going to do with our education. "You never will be able to do anything unless you have an education," we say to the boy or girl, meaning oftenest, "You will never be able to get a living or win any of the supposed prizes of life." Somehow that always seems to me to be making being a full and complete human being, and not a perpetual infant, a secondary thing, a mere means to something which is of more value. Now to be a human being in full development of all high and exercised endowment is the best of all things that a human being can attain unto, and the "doing anything" is only an incident of that. Would it not be better to put it in this way? "Become a complete human person such as God made you to be, and such as your dignity consists in being, because your dignity lies this way and this is what you were made to be, and out of that be a lawyer, a physician, a merchant, a wife, a mother, kingly among men, queenly among women;" instead of saying: "You cannot be a lawyer, a physician or any of these things

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unless you become educated, and therefore you must become educated." That, it seems to me, would be putting education in its true and sacred primacy instead of making it an economical or utilitarian procedure. In the long run, the way of putting a thing of this kind is of great importance. Words grow into thoughts and thoughts grow into character and conduct. The danger is that young people will come to your school in order to be able to get a living rather than in order to be men and women. Achievement is a pretty good sign of education as being one of its incidents; it does not constitute its value. Its value is that it is becoming a person. A bank bill is not a proper intimation of the value of a piece of gold in the vault. It is an intimation that the piece of gold is there. My young friends: go to your college in order to be men and women, full grown. Then follow the consequences, great and good as they can be. Find your motive in being what the good God made you to be.

XV.

**The Bible in
the School** After all, the battle in the school-room administration does not turn upon the reading of the Bible, however ill-conceived the expulsion of that was. The reading of the Bible in the schools is only one of the less important procedures of something which is immeasurably more vital than the reading of the Bible in the schools. Does the teacher do an unconstitutional thing who inculcates religion in the common schools? There has never been a day in our school history when that thing has not been done in multitudes of schools, and there never will hereafter be a day when it is not being done more and more. From the university to the lower primary departments of the district schools many teachers are doing it. And the people will insist on its being done. If it be said that teaching religion is unconstitutional, the reply of the people will be that the constitution cannot mean to be so absurd as to prohibit the only means of form-

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ing civic character, furnishing national defence and true scholarship. The people will not acquiesce in so stupid interpretation of the constitution, and were never so far from it as now. I think we may learn something from the Toynbee Hall, the Bermondsey House, the Oxford House, the Mansfield House, the Hull House, the Newman House, the Andover House, the Charles Brace Children's Society, and so many other such establishments, and the Amen which is heard all through society in regard to them. They are only the organized spirit of Jesus of Nazareth. And are the people going to let the schools keep aloof from this movement and say nothing to the children in them about living on the same lines of high, beneficent endeavor? Why the mighty army of our brother laboring men are putting the name of Jesus on the banner of their mighty protest against what seems to them their disadvantage. And are they going to have the secret of the name which they invoke kept from their little boys and girls? Just as much religion as the name of Jesus Christ, the Carpenter's Son of Nazareth, stands for will be inculcated in our schools. The people will have it so.

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Meanwhile there is a friendly controversy going on, not of words, for there are no manifestoes of it abroad but of actual school administration in which a trial is being made as to whether the schools that inculcate right religion or those who do not are the better in the quality of their product. Time—awful arbiter—is steadily deciding. Of course the test of the product is nobly useful manhood and womanhood. Let us say nothing, but watch and decide. These passing times are the laboratory of great conclusions.

XVI.

Christian Training for the Professions

If there is one need to-day in our communities, it is that the principles of thoroughly Christian intelligence, such as the right kind of Christian schools will give, should be wrought into the administration of law in our courts of justice. The practice of the legal profession can make or mar all civic life. As it is, with the splendid opportunity there is of good, there is immense need of men who will assert the true ideals of legal practice. We are far from saying that there are not such men. We need more—enough to establish an overpowering push upon young men towards splendid jural character. We want the very best men for the Christian Ministry. We want the very best men for the Christian Law. We would like to mention some names, but must not. If there is anything, we repeat it, in our communities which needs the presence of such men as Christian schools ought to produce, it is the legal practice—that the number of the

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men who in our courts of justice stand for high jural rectitude, and so educate the people up to it, may be increased. The right practice of the law might be one of the mightiest helps to national character. Christian schools are good for many things.

It is a well known fact, mentioned also by Rev. Dr. Jessup in a recent address, that the constitution of the "plucky Bulgarian Kingdom" was made by men who were educated at Robert College. It is nothing new. Christian colleges and schools are always sources of liberty to nations, and its fortresses. This is only because they are here for making the leaders of Christian thought and life.

It is hard to see why the church should be so very earnest that its clergy should be subjected to influences which will promote piety, and all the while be letting the education of men in other professions be destitute of any religious element. It is true the piety of the minister of the gospel is more directly in requisition because piety is what he is set to teach and promote. But the services of the physician and of the lawyer are just as completely in the interest of religion, though indirectly,

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as that of the clergyman. This, certainly, is the only Christian view of the matter. There is absolutely no more reason in the eye of the church why its lawyers and physicians or any lawyers and physicians should not be active Christians than why their ministers should not be. If they excuse the men of the bar and the dispensary they may excuse the men of the pulpit. If it is not their special office to teach it, it is their office to practice it and by professional and all other means to promote it. The lay professions may easily undo all the clerical profession does. They may make effective all the clerical profession does. They can multiply its productiveness ten-fold. They may diminish it ten-fold. All ought to be working together to the same end. The need is just as actual that the lay should have Christian professional training as the clerical. The only reason why we do not think so is because we do not think so. Indeed while the clergyman's whole professional commitment makes the path of spiritual life the obvious one for him so that it helps him against irreligiousness, the professional life of the other professions makes it indispensable that they

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be mightily forewarned and forearmed so as to be impregnable to temptation. In any just view, there is no calling—not even the ministerial—around the young men destined for which the prayerful solicitude and prudent provisions of religious influence should be so thoroughly thrown as these of which I am speaking. The young lawyers and physicians of our communities should be in the very heart of the care of those who are trying to make men religious. They should be in religious schools, under religious men.

There is no doubt great difference between influences around students of law and influences around students of medicine. There are reasons to account for it. It is enough to leave everyone to ascertain for himself what the influences in the schools of law are. They are open for enquiry. In them are gathered much of the splendid intellect of our land. No sane man will be indifferent to what the influences, as bearing upon the religious character of these young men, are. No one supposes that any special care is had for promoting piety in schools of law. No one supposes that young men attending schools of law will

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be built up in piety by anything they find there. Probably no one would call them, however the real character of the study in its supreme principles might lead one to expect it, nurseries of religious life in men. There is reason to believe that in most cases they work the other way. In many minds, even some of their teachers, these schools are occasion of great anxiety. Perhaps they are places of extreme peril.

The question naturally forces itself upon us what is the right thing for the church to be having in mind in the premises?

1. As to the professional schools, one of these two things is true. Either the church should establish Christian professional schools in Law and Medicine, in which men may be educated as Christian lawyers, Christian physicians, just as Christian ministers are trained in their schools; or the church should move

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up to the front and insist that into the schools which now exist strong Christian influences should be imported. The present state of things should not longer be endured. Either our own schools or improvement in what we have. Our sons should be trained in Law and Medicine in keeping with their true and profound fundamental principles and in corresponding spirit. When will the church claim her own? When will the church have a plan of campaign?

2. The professional schools should have their students trained for them in strictly religious schools. If the state will give such training, thorough and sincere, well and good. For the multitudes this is what should be. But if not, as our Ministers of the Gospel, so our Lawyers and Physicians should be sent, for purposes of preparatory training, to Christian colleges, where, under Christian teachers, amid Christian influences, from Christian points of view and out of fundamental theistic principles, the science of Law and the science of Healing may be reverently studied as God's ordering and the arts of Healing and of Justice shall be wrought into young men as a

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ministry of religious service. There is no dignity and there is no service in any of the learned professions or in any work save as it is religious.

Nothing is more needed than a generation of stalwart Christian Lawyers and Physicians. What I urge is that the church insist on having them.

If I had wealth and knew of young men of sterling and fighting piety who were truly consecrated to the Christian service of the profession of the Law, and could be trusted through thick and thin, and too poor to make their preparation without damage to health or thoroughness, I should certainly find it one of my supremest privileges to help them. So I would for the calling of Medicine, though less than for the Law, because nothing is more needed than profoundly Christian fighting lawyers—having Christian faith enough to

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lift the noble profession of Law to its august dignity. I do know some young men, consecrated, as truly as ever Adoniram Judson was, to being Christian leaders in the ministry of the Gospel, who are struggling against too great odds of poverty. I would help them. Men of much—or little—money, if these were your sons—

XVII.

The Newspaper in Education

It is borne in at times upon the minds of us teachers that other teachers are in competition with us, with whom we are fighting almost a losing battle. In many ways the daily newspaper is indispensable. For one thing, it is making society acquainted with itself, and this is, to a certain extent, needful both for the integral person, society, and for the fractional person, the individual. But we may be certain that disastrous results are coming to us all from the newspapers—so called—in the way of confusion of the difference between truth and error. Except the sense of the difference between right and wrong, to be sensitive to the difference between truth and error is the finest quality and most fundamental in the destiny of mind. But there is scarcely a page in some of the leading daily papers which has not much appearance of entire abandonment of responsibility regarding representations made of men and things. It some-

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times seems as if the character of every person and reality of every fact were left to the mercy of irresponsible reporters; as if reporters were turned loose by the journals they represent into the field of character and event, to find pasturage there for the means of creating marketable excitement for the people, or of party triumph. Nor is the responsibility of the editor sacred enough to keep the editorial columns, which ought to be the sanctuary of judiciousness, free from the profaneness of partisan or sordid misrepresentation. It has come to such a pass that the distinction between truth and error seems in many cases to have dropped out of the consideration of these purveyors for the public mind, until whoever now reads the daily paper is in imminent danger of losing the delicacy of the logical conscience, and of becoming more or less oblivious, in his mental habit, of the reality of the truth as being a furnace against a lie. When we consider the appetite people have for being excited and being amused, together with their eagerness of having partisan preconceptions and prejudices reinforced, and to what extent the press has be-

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come an enterprise for making money by catering to what people will buy and read, we begin to have some conception of the baleful likelihoods of the education which is going on among us. We are in danger of becoming socially irresponsible as regards truth, for under the influence of the widely prevailing habit the youth of the nation are being educated. What will become of us when a generation shall arise which asks with a sneer: "What is truth?"

Perhaps even a more damaging influence in the way of depraved education from the public press is being excited by its habit of holding men who are clothed with public authority and who represent the majesty of the State, up to public ridicule. Ridicule is the easiest, the cheapest, and may easily become the most vulgar and the meanest of all the low tricks of an irresponsible mind. It is certainly

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not a gauge of wisdom to be able to raise a laugh at what is sacred. It is not too much to say, that so much is society now the victim of this profane handling of official position, so much do partisan impulses furnish hospitality to it, that no dignity of the public service, however it may take pains to deal conscientiously with great duties, is beyond reach of this base form of assault. There are some of our Chicago dailies which seem to us utterly without a sense of what their high function asks of them. It will take a long time to write eulogies of Marcus Whitman enough to outweigh the influence of cartoons of public men on first pages, which are educating out of the young, and the adult also, that reverence which has ever been deemed wise and just towards those who represent the majesty of government and law—a reverence in which always is bred the character which makes such men as Whitman worthy of eulogy. It may not be within the range of actual law to put a stop to this cheap means of gratifying a low popular appetite, as a public nuisance and a menace to public virtue. Whenever the highest jural conscience shall exist, it will not

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be endured. It would seem as if there ought to be personal thoughtfulness enough among us to reduce the subscription lists of such journals. There do seem to be discernible degrees of decency in the several newspapers we are asked to subscribe for, but unfortunately the presence of favorable notices of religious meetings and moral essays in the shape of editorials in them does not seem to hold any inverse ratio to the measure of such misdemeanors.

The process of education which is going on in many ways is certainly enough to give the teacher serious questioning of the imminency of his work, the high spirit in which it should be done, and the nature of that education by which he must counterwork the forces which are antagonistic to his purposes.

XVIII

College Training for Business Life

There is a growing enlightenment in regard to the college, which is making it only the last of successive stages in the process of school education, and neither regarding it less a need in preparation for life than any lower stage, nor more disposed to remand to a lower stage the candidate for any calling whatsoever. In earlier days the college was administered much as if it were for the clergymen mainly. Afterwards its privileges were deemed appropriate for the teacher also. Then the number of lawyers resorting to it conquered it as an opportunity for them. At length it was thought to be a good thing for the physician. Now we have testimony which puts large preponderance of the judgment of business men upon the side of college training as needful for their best success. The following is only one of many examples of this testimony. It is from one whose judgment—that of a most successful railroad president—does not go begging for audience or authority.

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"My Dear Prof. Blaisdell:—To the question, 'does a college education benefit a business man,' I reply:

"1. Every business man who has attained moderate or high success with little education—called a self-made man—has universally expressed a life-long regret that he was without a thorough education. The evidence of the witnesses—themselves the successful actors—cannot be disputed by outsiders—others without their experience and personal observation.

"2. The most successful railroad men have passed from the lowest positions to the highest, and were men without college education, in fact many of them not having even a common school education. If these men in the exercise of their natural mental powers were able to bring the railroad system to its present state of efficiency, what would have been the result if these same strong men had possessed high mental training?

"3. It is true that the stone mason may lay as straight a line with brick and mortar as if he carried a college diploma, but if educated, especially if thoroughly informed

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touching the material he uses in his business, he would become an expert judge of such material, and, with his knowledge, become ambitious to step from the line of stone mason to the position of foreman, contractor and proprietor.

“4. As a rule, the uneducated man is limited to doing, the educated man, with equal common sense, has the ability to think, originate, devise, as well as to do.

“A man of great natural ability suffers greater waste in mental power for want of an education than the world can comprehend or know; but from the experience observable and preserved in history it is manifest that the greater the mental power the greater the loss if uneducated, and in any event it requires an education to complete the man.

“The ideal college yet to come will educate the youth as thoroughly for a business as for a professional life.

“Yours sincerely,
“WM. B. STRONG.”

If there is any member of the industrial world to whom thorough liberal education is a need which is almost imperative, it is the

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farmer, for many reasons which it would be a pleasing thing to give if this were the time and place. Nor will it end here. What is there in the calling of any common—I will not say skilled—workman, which puts him beyond the uses of a trained intelligence, so as to be quick to see, strong to grasp new and better methods and combinations and adaptations of means to ends and ends to means? In short, the college is only the crowning stage of a carefully organized procedure in the successive stages of which, distinguished for good reasons, feeble and incompetent childhood is brought up by skilled and trained persons to fitness for special work or special preparation for special work, in which he is going to make his contribution to the service of human life. He who stops at the end of the primary school is incomplete. He who stops at the end of the grammar school is thought unfortunate if obliged to do so. There is no better reason for stopping at the end of the high school or academy, save that there is only somewhat less of incompleteness while there is more likelihood of a conceit of being prepared, which is the greatest and most fatal

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unpreparedness. There is actually no stopping place until a horizon is gained, the mind is stirred by larger vision, the sinews of intellect and will are strengthened by the gymnastic of long and strenuous drill, the young man is brought into self-revealing competition with his peers and has the conceit taken out of him thereby, and he has learned what life means by witnessing the ways and feeling the pulses of veterans. Why stop at the lower shoulders of the uplands? We shall certainly come to this sooner or later. It does indeed seem a long process; but the truth is that most men and women enter adult work very ill prepared, and it is largely because they do not take time enough and use that time in the right way. When we are well along in life we find out that we began without being at all ready. The time is surely coming—it will not be until man's true nobility is better understood than now—when about what a good thorough Christian college gives will be deemed the most sensible preparation for any one whoever who is starting on a life of special work, either preparatory or ultimate. The college is the natural graduation into respon-

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sible life. Then the time comes for special work either in its immediate practice or the special preparation for it. Something like the college will be the law of the start in the problem of living, and what is to be the particular calling will make little difference. We are not very far along yet in the art of beginning to live in this wonderful world. The artisan of the future will be a different man from what he is now.

Saying this will seem to make it necessary to say further, that to be such that every one shall need the college, the thing which the college is in the habit of doing for every one must undergo a great change. It is a question whether this way of thinking of the matter, even if it be very right, is not very wrong. Whether a little less of Greek or Latin—which is the thing which that way of thinking doubtless has in mind—be taught, is on the

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surface of the question. If the college of the future is going to be the law of the beginnings of manhood and womanhood, its efficiency for this stands less in what it teaches than in the might of mind of the teacher. I venture to say that Socrates is about the sort of teacher who would be the best to start a bricklayer before learning his trade, and he shall say nothing about bricklaying. Common sense, a great heart, the moral momentum of a soul which is determined on being felt for good to that young man, and good thorough habit of thought about that thing he teaches—will be good enough for any college which the coming bricklayer will need, and the Latin and Greek, in the crucible of the mental furnace of the teacher, will be all right. He will work it into the stuff of citizenship and manhood, bright, vigorous, productive. What he teaches he will make right, so that the man he teaches will go and do anything he has to do better, better and better. There is a wonderful alchemy in a good teacher's brain. It can transmute even Latin and Greek into the maker of a wheelbarrow. You see, the Latin and Greek goes through the true teacher's

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soul. This is just the alchemy that Roger Bacon was guilty of—nothing more than this, and they did not care for such kind of gold.

It is a greater misfortune to a father's son or daughter not to have had such college preparation for being farmer or farmer's wife, artisan or artisan's wife, than many a father of that son or daughter dreams of. The pity of it is that the son will never be fitted to be the best artisan. Many an educated man will be standing beside that son while he is at work on a job in after years, and be able to tell him at a glance a way in which he might do that thing better. If not, that bystander himself has not gotten what a college ought to have given him. Many an educated woman will be looking on while that daughter is at work in making bread, in the years hence, and tell her how she might have saved time and strength and heart and peace of home. One day it will come to light, when the economy of industry shall have taken full inventory of gain and loss, what immense waste of work there is in industry's not being bred in the college where the teacher is master of the art of training brain of thought and will. There

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is almost more industry wasted by untrained brain of manhood—untrained in the right kind of a completing school like the college—than is productive of its dead lift. Industry is half wasted by lack of early education so as to see how things might have been better and more economically done. In dollars and cents the profit of labor today would be doubled if the laborer were properly trained by such an institution as a good college could easily be made if it only realized what it was meant to do. This is an unfinished chapter in political economy; its topic would be: The Good College, an Economical Factor in National Industry. Will the farmer father who smiles at the thought of his farmer son's going to college think of this?



This is one perversity of the college as yet which the college needs to shrive itself of. For some reason, not far to seek, the college

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has educated its young people out of the handicrafts. The current of population has run out of the farmers and handicraftsmen through the college into the so-called learned professions, but seldom in the reverse direction or from the farmers and handicraftsmen back into the farmers and handicraftsmen again. In the ideal of the college and its working it will not be so, as it ought not to be so now, natural as it is. We shall not reach the consummation of service from the higher academic institution until its diploma is seen on the walls of the blacksmith's shop and the carpenter's shop and it comes to be among its traditions that many of its sons are in the ranks of artisans. All the callings are of God, organic functions of equally vital quality for the edifying of the state in living well. The college will one day be the alma mater of men and women in all callings. Alexander, the coppersmith, brought to his right mind, will be on its board of trustees. The only aristocracy it ministers to will be the aristocracy of those who are prepared. The laborer and the capitalist will then be able to find a *ratio vivendi*.

XIX

The College and the Farmer

In a recent conversation with a very sagacious and well-known layman I had from him expression of what I regard as a serious indictment against the administration of the college and the university. It is that while they serve the uses of the clerisy, the law, medicine, teaching, and, in some measure, the calling of the editor, the merchant and the large manufacturer, they do little for the farmer and the artisan. My wise friend contended that, as for the farmer, his occupation put him in need of the best mental training in order to his meeting the actual varied demands it made upon him, of large information about the matters he has to deal with in it, and of both in order to maintain the peerage of his calling amid the crowd of competition by which the less instructed are always being driven to the wall. This is true, and one of the things most vital to the present exigency of society. The farmer and artisan need to be educated as well as other people, and until they are they will inevitably be oppressed and

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at disadvantage, in legislation, in administration and in social adjustment; neither will any socialistic adjustment have a feather's weight to help it.

Radical relief will not come by agricultural schools as a part of university provision. No technical instruction in anything, law, medicine or clerisy, will put the man who has not an all-around thorough academical education on a level in the long run with the man who has. The man who goes to the Law school and not first to college will perhaps have an advantage for a little time over the man who has had the college education previously. But in the long race the thoroughbred racer will win. It is so with the farmer. The aspiring boy from the farm may attend the school of Agriculture for two years, and learn much it is valuable for him to know, but the same boy going to college and being thoroughly trained there, and then availing himself of the course of special study for the farmer at the university, is doing therein just the thing which will render him able to make farming what it ought to be, maintain it in the competitive struggle of industries, and keep himself by the

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side of his fellow citizens in the march of intelligence. In short, the college is as necessary an antecedent of the school of agricultural study for the farmer as the theological school for the clergyman or the law school for the legal attorney. I know that many are supposing otherwise. I fear it is only because the matter has not been thought through by them. I would like to have the farmer boys think it over carefully and decide with great deliberation. It is, at least, said for their help. Come and talk it over.

One thing is certain, the question of what is to become of American farming is about as important as any that we are likely to be asking. The gentleman—and if I should mention his name, it would carry weight with every citizen of the commonwealth—dwelt much on this. The migration of the callings

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is almost a more serious thing than the migration of nations, and the pages of the census report, which enable us to see what is passing on the farms, are deeply suggestive reading. The farmers' boys and girls are going to the cities and larger towns, so that partly the farms are becoming deserted, partly they are falling into the hands of a foreign population, and partly they are becoming aggregated into large landed estates so as to generate in the place of independent farmers a peasant tenantry. It will be a serious thing for us to be destitute of the old race of farmers, in the coming issues, men able to stand in the interest of industrial, social and civic affairs, self-respecting and authoritative, in the peerage of other callings. Without such no nation has ever been able to maintain its healthy social equilibrium. And in our day, with growing education elsewhere, they also must be educated.

To meet the requirement made upon the college by my friend two things must work together inseparably. One is that the prevailing sentiment in the farmer's family must be such as to bring the boy who goes from the

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farm to the college to be a scholar back to the farm again to be a farmer. There are some of us who have seen a good deal of life to the result of being convinced that not nearly all the satisfaction of living is from being exempt from severe physical toil, being in the crowd of towns and their excitements, and wearing garments in the style and free from soil. Multitudes of the great and good men in the world's affairs have gone back to the fields from which early impulse or noble sacrifice for their country called them. Life's fuller experience disillusions us. It would be very well, and prove in the end absolutely better, for many a young fellow and young fellow's betrothed to cast in their lot with the tillage of the plow-land and the grazing of the pasturage, with all it means of drudgery, and calm, quiet joys. Many a father's and mother's affection for the children would be more wisely directed in urging this than in pleading for some calling in the great and turbulent world outside, which, if it has its claims and its satisfactions, can better spare multitudes to dustier offices and serener lives. Young

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man, go to the farm. Young woman, go to the headship of your young farmer boy's household. But be thoroughly educated.

The other thing is that the college complete its frontage by presenting a warm side toward the farm and the workshop. The college began with educating the clergymen; became a little wider, and thought of making teachers; became a little wider and made lawyers; became a little wider still, and talked to the young men of being physicians. Then editors, then engineers, and so on. Now let us round it up by putting in its program the making of farmers and workers in wood and brass and iron. I would not alter the course of study much; leave that for the after-school. Make all-around men and women, with a catholic manifesto that very probably some of them will take up the fundamental work of providing the material supplies of existence, and draw off some of the blood of society from the congested nerves to the anaemic muscles. I have known not a few young men, now holding on for dear life on a profession, who might be walking with solid feet over the problem of a farm of two or four eighties, with far greater

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usefulness to society. A college is a distributing depot to the needs of the social market, and ought to have a sagacious and catholic heart. And the college must begin.

XX

Method and Soul

I came across a program of a teachers' institute the other day, one which gave no sign of being in any way exceptional. It seemed to be taken up from beginning to end with the ways of doing things. Method, method, method. How to do this and how to do that. It was just a piece of mechanics. I held it up to my ear, shook it a little, and I could hear it rattle for very dryness. One would hope that the man who conducted that institute had some kernel of life in him, and it would have been still better if he had made some provision in that program for some great utterance conveying impulses which must administer the very best methods to make them accomplish any manhood, womanhood—citizenship, in the pupils. The character of these institutes is determined largely by our normal schools. We are grateful that some of our normal schools are in the hands of men who know what an institute ought to be. Perhaps all are. Anyway, an institute ought to be a

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furnace of fire. A small intellect can concoct an ingenious scheme of how. Put your endowed soul at work upon making a program for such purposes. Find Thomas Arnold. If you cannot find him, hunt up Mark Hopkins. If you are too late for him, get the heathen Socrates. No, the program which our teachers' institute needs is a program which is made by Jesus Christ. It would be thorough, close and full, but it would make the hearts of the teachers burn. They would go away in the spirit of the dear love for the loftiest and the lowliest. We surely are not shut up to the necessity of having programs made on the principle of mechanics. See to it who makes your program. The truth is, all our schools ought to be thoroughly Christian, and our teachers' institutes as well.

XXI

Make my Boy Judicious

Of all the qualities of mind which education can give, far the best is judiciousness. Others perhaps are more brilliant and attract attention more. In the existing marvelous chaos of notions about education this is one of the last things thought of. It is no doubt excellent to be made learned not only in the general principles but in the details of ever so many sciences, physical and mental, though no person runs more risk of losing the best of life than he who is a specialist in any one science to the exclusion of the rest. It is fine to be made by drill what may be called an intellectual athlete, in intellect strong, alert, deft, broad, penetrating, skillful to thrust and to parry. These things are what many a school does, more or less and after a fashion. But all this does not go far towards effecting the normal condition of mind. Give me the school which trains the young mind to be judicious. Of course this may be accomplished somewhat by leading the pupil to be careful in the way of

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acquiring learning through balancing of evidence for the purpose of coming to conclusions. Intellectual drill will be helpful to it. Anyway, if the teacher will teach the pupil to be judicious, I will ask nothing more of him. It includes pretty much all. If the young person comes out of school without it, at least without having gained the certainty of learning it, he is not fit to graduate. Learned? Yes. Brilliant? Yes. Penetrating? Yes. But judicious. This is the imperial quality, and the school is not doing its work without giving it to him.

You will observe how finely that word judicious has outgrown its earlier etymological meaning, for now it has had put into it a good deal more than the habit of making right judgments. Mr. Lincoln was judicious in his administration of affairs not only in his wise judgments as to what he ought to do, but in following them. School is a training in judicious action, for it is largely practice, and he gets the best of it who learns there the habit of practice that is judicious. What other thing is of so much importance? Out are going the young people into the world where life is pretty much all practice, and sciences and arts

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are nothing but helps to practice—in village, commonwealth, country, the universe of moral government. It is practice, practice, all through—and to be judicious in it is the key of destiny. Acting upon good judgments is the right living; it is *living*.

A friend at my elbow suggests that judiciousness is rather a negative quality—meaning the avoidance of indiscretion, whereas life requires that we be militant. Judiciousness is not aggressive enough, he thinks. I do not think so. That is only half of the quality, being judicious in avoiding doing the unwise thing. The militant half is in doing the wise thing. Washington? Lincoln? Yes, but also the coral builders of the kingdom of good—unobserved ones perhaps, not showy, but doing just the right thing in the right way, at the right time, taking in the whole horizon of circumstances, judicial in mental habit, but judicial in habit of action, and so judicious.

That thing should be taught in school, for unless it is taught there it will not be likely to be taught anywhere and, if it is not taught anywhere, it is not of very much value that anything be taught, and schools become a doubtful blessing. The more you give

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strength, the more you give brilliancy, the more you give penetration, quickness, learning, the more armament you give to indiscretion, if indiscretion is in the field. Judiciousness is always and absolutely safe with whatever weapons, and the more weapons you give it the better for everybody and everything.

Think of the immense prevalence of the opposite habit of mind. It is well nigh impossible for one to avoid being of some party and seeing most things with its one Polyphemus eye and crying its cry. Society has almost as little stillness and deliberation as there was in the assembly at Ephesus among the worshipers of the great goddess Diana, "some crying one thing, some another." The American national genius is running rapidly to Gallic advocacy. Mr. Bryce describes us as being largely a nation of lawyers. We look for headlines in the newspapers and are hungry for manifestos and campaign bulletins. How few are strong enough amid the din to be loyal to truth unless against great odds, to be leisurely candid and absolutely judicious. Of course there are multitudes of influences in school life working in the same direction. One is almost tempted to say with half smile and half sigh

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that about the worst thing that can be said of the Greek language is that it furnishes an alphabet out of which war-cries are compounded the influence of which the dear fellows have to fight against in order not to contract mental strabismus.

We want Christian teachers therefore and I do not believe you will find the quality in its profoundest meaning in any one who is not deeply religious.

For, if you ask me where I find the fundamental trait of character which makes it sure that the young people will be judicious, I must find it suggested in what I read the other day of one whose name you have perhaps never heard, because he was not accustomed to do his work with noise, while being all the more a vast power in the midst of "London's central roar." "He seemed to bear about with him a certain hidden, constraining and ennobling fear which would have to be got rid of

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before time-serving or unreality could have any chance with him. Whatever that fear was, it told upon his work in many ways. It sustained with an imperious and ever present sanction his sense and care for perfect justice, in act and word, in his own life and in his verdicts upon the past. And it may well have borne its fruit in making his style what it was for probably few men have ever written so well and stayed so simply anxious to write truly." Awe before Him who is truth for thought and life is the only thing that can make sure the judiciousness of mind in youth and people. You may as well hold hounds in calm without leash, as mind in even keel without sense of the sacredness of truth. A generation will flout truth, unless they find it the thought of a holy person. This is the bottom of scientific restrainedness. The voice of conscience toward truth is the scientific spirit—the one surety of the judicious mind. "Truly it is Heaven on earth to have a man's mind move in charity, rest in Providence, and turn upon the pole of truth."

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He who stilled the waves on the sea of Galilee is the Statesman Prince of human society. He only is able to organize successful civilization. Let us do our best to give Him entrance where His word is needed. Out of the East comes the reveille of those who believe in Him as out of the East came the early promise of all modern history in the Christmas song.

—*An Editorial.*

I

The Nobility of Citizenship

When Themistocles said: "I cannot fiddle, but I can make a small town a great city," if he knew what he was saying, he spoke with a great and deep meaning. We often think, in our smallness of vision, that to make an Iliad or a Paradise Lost, to chisel from marble an Apollo or a Moses, to build through the toil of a generation a great cathedral like that of Cologne or Strasburg or Milan, to organize mighty thoughts into mighty words so as at length to make a book that the ages will not willingly let die is almost the grandest of human achievements and impossible without divine inspiration. But neither of these is equal to the production of a ripe commonwealth. This is not, indeed, within the compass of any one person's individual endowments, for, while it now and then is the privilege of one person, by being the leader of less endowed minds, to determine in the beginning, as Washington or Alfred, or at a critical juncture, as Lincoln or Hampden or Solon, how a nation shall be

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builded, many only, through slow-footed centuries, can avail to actually accomplish the building. And far more wonderful and excellent as is the state than poem or chiseled stone or venerable cathedral, seeing that it is the parent of these and includes their being within its own larger being, how manifold, how provident, how gifted with insight, how self-controlled in caring for the best things must each generation be, which contributes in its fleeting day to the growing and venerable structure!

II

The Great Art

Said a teacher to his class recently on returning to them after two or three days' absence: "I come back to you in a very serious state of mind. I have been, since I left you, in the Industrial school, at Waukesha, where are gathered 371 disadvantaged boys; also in the state prison at Waupun, where are nearly 700 criminals, mostly young men of from 18 to 35 years of age. I have been looking into the billiard rooms and saloons of Milwaukee; I have been to and fro on railway trains and have found everywhere multitudes of young men. I am depressed and awed with the enormous waste of human souls. Men, young men—and women, astray. I come back to you, young men, very serious, very serious. And more and more am I persuaded that the art of Rhetoric is the art of personal influence, of person upon person, not so much on platform or in pulpit, but face to face in the confronting of one man with one man. If I were a student in college, the thing I would most assiduously do, is to cultivate the power of in-

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fluencing men to help them. I would study, study hard, would work to my utmost, but only that I might do this. The great art—the art of arts, is not painting, not music, not poetry, but the art of making men virtuous—of influencing men to be men—the art of making men good. ‘They that turn many to righteousness shall shine as the sun and as the stars forever and ever.’ ‘Shall save a soul from death.’ ”

III

The Adult's School I sometimes think that the most serious part of the problem of education is the education of us adults.

The children we always have our minds upon, and poor things, we never forget that they are in school. But we seem to act as if we thought we had got through. It would not be quite practicable, very likely, to have a national bureau of adult education, but, if it were, it would be very valuable, if for nothing more, in impressing on us that after school is over our education is only just begun. A remarkable lecture from Bishop Ireland the other evening to some six thousand of us on American Citizenship was only one little lesson. When the lecture was over the schooling went right on. It is all the day, as soon as we awake in the morning until we sleep at night. Hardly does sleep interrupt it. It is not all by lecture, by Bishop Ireland, by the Sunday sermon, by the voices of the Wise and Good, by great books and great process. We do not exactly recite, just in the way our chil-

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dren do. We do not have to give account of ourselves, though we shall have to sometime. Our recitations take, at least, another form; we recite by the way we behave ourselves and talk and live. We do not have to go together into a recitation room. We recite in our homes, in our counting-rooms, behind our teams while ploughing, while we are kneading our bread and sweeping our floors. We are reciting while we are talking with our neighbors in the parlor, while we are at the milliners, while we are at the club. We are not without a teacher and a good one. He hears our recitations. He is always trying to help us through and always with the same dear countenance, looking on, but he marks our recitations and knows whether they are good or poor.

It does seem as if a great part of the confusion and mischief would be pretty much over if we could only come to take this home to ourselves. I know this, that a large part of the burden of getting things on would be out of the way if we realized that we are all only just in a higher grade than our children in the same process of being educated. Somehow it has gotten into the minds of the children, per-

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haps partly by a sort of instinct, evolved through successive generations, what they are about. They grow up from infancy with the notion that they are at school. If they go to play in their splendid unconsciousness, hurry after them to tell them it is school time, and they must go—run. And they submit to it, and now pretty much all of them have it in their little heads, that for the time being the chief end of childhood is to be in school, getting its lessons. They would as soon think of forgetting that they have heads as forgetting that they are being educated, whatever that may mean to them. But absolutely about the only difference between us and them is that our school has a different teacher, or rather has not such a one as theirs; the recitations are habits; the school-house is larger and has a separate recitation room for each scholar; we are not compelled to have good lessons unless we have a mind to, but heavier responsibilities in case we fail, and school keeps all the time.

It really does look sometimes as if the children, whom we so often blame for running away from school or being idle and inattentive to their work, were doing their school work better than some of us are doing ours. I will

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even go further and affirm that in very many cases there is really more reason for your bright-eyed roguish boy or your demure dimple-cheeked maiden or a girl to look out at you from under the eyebrows at the supper table and say, as we say to them: "Father, have you been diligent in school to-day?" "Mother, have you had good lessons to-day?" You know these young people have long thoughts, and, if they do not say it, they may think it, which is far more to be considered. Tell me, most of all, what my children think of me, for that is my most awful day of judgment. "Father, were you drunk yesterday? Johnnie said you were, and I couldn't believe it; were you, Father?" said a little girl to her father a few months ago, and that made the father a sober man. Well it might.

IV

Law as an Educator

Too low an estimate is put upon law as a means of educating society in what is right and what is wrong. It is treated as being nothing more than a rule, originating, indeed, in the calculations, more or less sagacious, of a political sovereign, but having nothing to give it influence but its conduciveness to public welfare, or the existence of a corporate force behind it, strong enough to make compliance with it unavoidable. Not that men understand the law to be laid on them with indifference as to whether it be obeyed or disobeyed, or with the alternative of obeying it, or submitting to the consequences. Perhaps men are enough alive, if everything else were as it should be, to the determination of society to be obeyed and to the iron hand which disobedience brings upon itself. The trouble is far deeper. Men forget that the law is anything more than a simple arrangement of police, carefully conceived it may be, fixed upon as being precisely the necessary contrivance for bringing about the best ends, promulgated in a most business-

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like manner, and left, commended by no moral momentum which has generated it, to make its way of control by the general convenience obeying it will bring, and the personal inconvenience which will overtake him who treats it with neglect.

Now, in any right conception, law is a powerful public educator. Put a reasonable enactment on the statute book, and let brave and resolute men devote themselves to enforcing it, and if it be intrinsically reasonable, the very holding of it insistently on the deliberate thought of men will quietly win for it recognition of its claim. There is nothing like doing a reasonable thing for making its reasonableness acknowledged. A victory accomplished, if on just principles, is sooner or later a victory confessed. Let there be placed upon the statute-book or in the organic law of Wisconsin, a law forbidding the traffic in intoxicating drinks, that law placed there, under the burning gaze which will be fixed upon it, and insisted on, will do more to bring up to its level, organize, elaborate and settle public sentiment, than many years of discussion, while the action in question is trembling in the even scale of indecision.

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Suppose, however, we give a deeper turn to our thoughts as to what a law put upon the statute book really signifies. Law is far from being a mere police regulation, an arrangement contrived for a people's direction as a farmer builds fences for unappreciative cattle, or road masters set guide-boards which simply stand and point, but do not "strive nor cry." It must be confessed that thin and bloodless estimates of law have too much excuse in the spirit in which laws are often made. A law which has its motive in personal or partisan advantage, and is the utterance of a disposition in the sovereign which is fed by no grand moral ideas, will no doubt be met by an easy-going treatment on the part of those for whom it is enacted. Even a parental authority which has no weight of character behind it will command no inevitable obedience in front of it. Napoleon III., without moral manhood, when bullets and battalions fail, becomes only the victim of barricades and, in the end, of ridicule.

It is high time to awake to the fact that to put prevalence into law we must put character into the law-makers. The people will do well to re-enforce the people, if they will re-enforce their legislation. There is only this one way

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for a sovereign, be he school-master, parent, king or people, to give his ordinances efficacy, whether to control the ordinary processes of crime, or Mormons, whisky traffickers, and social anarchists. It is to fill into his personality intelligent and massive virtue, real moral weight. Let law come forth from the people with the momentum given by such qualities, and legislation will recover its ancient prerogative. "Gentlemen, if we would re-make Italy, we must re-make ourselves."

It is to be believed that such legislative action is making itself ready in the settled purpose of our people. The respectable citizenship of the nation has its mind well made up and in a condition to declare itself. The enlightened yeomanry of the Northern States is in harmony with the enlightened yeomanry of the Southern States. Now only let this declaration be made. Let us all come in and close ranks. The voice of such a majority of such a people, being their solemn testimony that the traffic in liquor which thrives by the wretchedness and the ruin of society is a crime, entered as a part of our organic law, reiterated in courts of justice where law puts on its most impressive

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majesty, and having the Amen of its friends in the common intercourse of neighborhood life, will not have long to wait before a generation will cover the land who will smile when told that the endurance of the outrage ever entered into the thought of civilized man.

V

The Pathos of It

If any one wishes to look deep down into the sad things of Wisconsin, let him go to the Industrial school at Waukesha. Not that there are not others, but Waukesha Industrial School! As I passed up the aisle of the school-room I caught the eye of a bright, beautiful dark-eyed boy of fourteen, who had been sent up for taking something thoughtlessly from a pavement counter. I met his look with a smile of recognition, and it was returned by a sad smile which I shall never forget. They said that when he stood at the door of the school-room for the first time on entering it, and looked around, he burst into a flood of tears. There was a fine little fellow there a while ago—perhaps he is there now—who came because his bigger brother was sent there, and they could not bear to be separated. An exception was made in their case and they were allowed to occupy the same bed at night and were accustomed to fall asleep in each others arms. Oh heart, heart!

VI

Accessories to Reform*

Penal and reformatory institutions among us are relied on too exclusively by us as means of dealing with crime and criminal propensities. Of course the thing to do with the actual criminal is to shut him up under disciplinary treatment in some reformatory or penitentiary, where he can bethink himself and learn to do better; and there is a great amount of this thing in the state which ought to be consigned there, but is not, either because it is not found out and laid hold of by the officers, either because they cannot, or because they cannot turn a penny if they do it and can if they do not do it, or it eventually slips, by fair measures or foul, through the hands of Courts of Justice, which ought to have strong hands, clear eyes and clean soul.

*Professor Blaisdell was several times delegate to the International Convention of Charities and Correction, and served on many important committees. For three years and at the time of his death he was President of the Wisconsin Children's Home Society, to which he gave a constant and unstinted energy.

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But society has yet to learn that there are many other things to be done in the way of putting a stop to crime besides the penitentiary and the industrial school. As for the man who has really committed crime, he cannot be dealt with, save in the most extraordinary cases, in any other way than by some institution of public detention and chastisement; but this is quite possible short of the State's Prison. In multitudes, perhaps—probably—the majority of cases, if the state would consent to make some provision in connection with which it could discharge upon him influences specifically for reform, the man whom the penitentiary makes worse, would probably be made better. And so, also, the Industrial School is not anything more than an extreme resort for young offenders who have only or hardly entered on the current of criminal propensity. There is an awful blur or clot of heartlessness in the way in which a commonwealth, in the provision of its law, allows its young citizens to be huddled off in the lump into the Industrial School. Even in cases where the interposition of the authority of a Court of Justice has to be invoked, it seems almost absurd that the fingers of a judge must be required to be so

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all thumbs as not to be allowed the discretion of making some other disposition of a boy than to send him to an institution of reform. It would seem as if, in dealing with children and youth, the Industrial School should be administered as a last resort—that, as there are other things which might better be done for the lad, so, with any such Court as ought to be entrusted with such matters, it might be allowed by the law, and practiced always by the Court, that it should be done. When those fail—only when those fail—then the Industrial School with its institutional treatment. If such a course were taken, it might turn out so well that the dear young lad would hardly even know of any scar in his young life—
young life which we are privileged to remember with so much joy.

But apart from the ways open for the treatment of the criminal by the state itself in its civic capacity, the attitude of the people in respect to crime ought to be so considerate as to realize that in the heart of society—not the state, but society—associationally and individually, resources of influence highly available do abundantly exist, if they could be put in use, to do the work, mainly beforehand,

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which is now left, for its last stage, doggedly, to the Industrial School, and to the State's Prison for the very last. Every community is an organization for the very purpose, partly, of bringing to bear upon the youth in its bosom the influences which it may possess and effectually use if it will—of the good, healthful village school, the public lecture, provision for proper amusement, especially the church, with its Sunday school, to make them grow up into useful and virtuous citizens. How ought the men and women of the communities of our state to see that such influences are everywhere exerted, instead of allowing the saloon, the gambling room, the house of sexual vile-ness, and the vilely suggestive show, to have their criminal and disastrous sway and escape from the State's Prison which they richly deserve, and stupidly wait until the youth are debauched, and then commit them by an acute onset of civic horror into the Industrial School and Penitentiary! There are societies, too, public and private, institutional and not institutional—the Orphan Asylums, the Private Charitable Associations, the Friendly Associations, the Young Women's Homes, the College Settlements, the beautiful Children's

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Home Society and others—many of them needing to be sustained. On the homes, too, rest the responsibility of being so administered that they would have widespread influence, as they would have if well administered, in preventing crime. If our homes, the homes of those who are intelligent and mean to be virtuous, were all they ought to be for the children and the neighbors' children, the influence would go abroad and do morally alterative work. Then, the individual citizenship. If all the citizens of really virtuous character, or a very large portion of them, each for himself without waiting for another, were a sort of loving police to lead the children and youth of their various communities in casual, but genial, ways by the brooding of their maturer minds, and by the magnetic example of splendid character, how little would the Penal and Reformatory Institutions have to do, and how successful would they be! On these conditions these institutions would find their proper office. Alas, it is this imperturbable way of going on our ways, feeling badly, some of us, but doing not much, and letting the Industrial School and Penitentiary do the whole, when the time comes, that makes the Peni-

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tentiary and the Industrial School able to do so little. The whole commonwealth is the institution for taking care of crime, and only the last desperate resort is these institutions. We talk about the churches doing it; the whole commonwealth ought to be Christ's Church in being like Him and doing just this work which He was always doing. Only those who have survived the mighty love of a social commonwealth to prevent them, are the ones reserved for the civil commonwealth and judicial effort. If we could only come to this! If we could only come to this! There is a grim absurdity in supposing that we ever shall have much success in any other way. There are some of these moral laws in the movement of a commonwealth that we have to reckon with and cannot flank or circumvent. One of them is that we cannot accomplish moral ends of the common weal through acute official acts and leave ourselves at large from chronic personal effort with the heart in it.

VII

The Reformation of Delinquent Children

The absolutely most fundamental and universal datum to proceed upon in this domain is, that in every wayward boy or man there is something responsive to the Divine; so that through this there is an entrance for approach of good, open to men and women who have what is genuinely divine in themselves. Call this power of approach what you will. It is God dwelling in some men and women, in His love, His yearning compassion, His faith in us, His hope for us, His requirements of men in His law, His redeeming love for us to the measure of Calvary—approaching into the lives of these morally diseased children, and trying to bring them into reach of His friendship and life. The men and women who have in them the indwelling God—teachers, officers, bookkeepers, matrons, superintendent, board of control, are the constitutional agencies to be applied in rightly adjusted circumstances to realize the possibilities of a Reform School, and draw up waters for these children

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out of the wells of permanent and profound salvation. I need not mention the pioneers of this beneficent movement, John Howard and Elizabeth Fry. Nay, we have had such amongst us. The name of Col. Tufts of Concord springs unbidden to my lips. Go find such men and women. Go find such men and women, and high above all party, all sect, all favoritism, all gain, in the spirit of divinely commissioned fatherhood of the Commonwealth, put these children into their trust! In the care of a well-ordered, genial, Christian household, then, you will have made the experiment of what the work of reform can do, and only then.

What I crave, moreover, the privilege of saying is that being approached through the religious motive is not only the only effective way of dealing with the children of the state, but the normal and reasonable way. You may consent, if you must, to the parvenu judge-

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made doctrine that it is in the organic life of Wisconsin that the children of our people shall not from their childhood upward have the religious motive in them addressed in the Public School where the heirs of Alfred and Hampden and Washington and Hamilton and Lincoln are trained to the citizenship of constitutional duty and privilege. Vindicate, if you can to your satisfaction, your unaccountable judgment by saying that this may be done with them at home and through the thousand avenues of social contact; but that for these children of contaminated heredity and savage environments, who have never heard of religion save in hearing it profaned, being now shut up with one another in a condition to have their misunderstanding of religion and all about it bred in and in by being associated together, not now to take the opportunity of hastening to make up the sad arrearages by opening to them the disclosure that they have a Heavenly Father as well as a holy lawgiver and final judge, and a Savior who will be their friend, and letting Heaven have its day with them to restore the troubled balance of their being and introduce them to their imperilled dignities as men, especially when it is the for-

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lorn hope of their recovery from ruin, personally and for the state, and nothing else can touch them—is there anything more astounding than the cruelty of the neglect unless it be its tremendous impolicy and waste?

The administration of a system of reform for the delinquent children of a State is of course most difficult. Probably we must say, with caution, that some, by reason of brain or other physical malformation, cannot be reformed. But we are coming to suspect that there is somewhere a remedy for every disease of the human body. It will be discovered that we are only in the early stages of medicining the diseases of the body politic. It is my persuasion that a better day will dawn. There is certainly much that we can do that we have not done. Certainly some things quite practical are very plain. The dire alternative is the sacrifice involved of increasing criminality and ultimate disaster. Two hundred thous-

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and criminals, actual criminals, are at large in our country to-night. They are intermarrying and multiplying rapidly. The harvest is swelling up around our homes and climbing the barriers that shelter our civilization. It is an hour of decision. Civilization has never disclosed in itself any principle of self-preservation. If we rely on our Christianity it is vain to think that Christianity will save us from the fate of past civilizations unless Christianity put forth its arm. If we will make what sacrifices are needed, the future will be secured to us and to our children. The problem is, confessedly, very largely with the children, and in our schools for Reform it is for us an immense responsibility. The gravity of that responsibility and the issues that depend, we have scarcely begun to estimate. But there is a way of meeting it, great as it is. We need courage and purpose. Study the methods of safety as the farmer is studying now the sowing of his grain in the spring, and the harvest of a recovered and virtuous citizenship will be as certain as that which will make green next summer's corn fields. Some seeds, alas, the sunlight will never be able to bring to fruit. But as in the physical so in the moral world

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we have the promise, that "He that goeth forth with toil unto the measure of sacrifice and suffering, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

VIII

The Reformation of Criminals

That the problem of reforming habitual criminals in penal institutions is a hopeless one, even in the face of incredulity and comparative failure thus far, is a proposition not yet to be handed over as the decision either of experience or of the best thought of the best minds. We have always heard—and this ought to keep up our spirits—that there is no person to whom there is no avenue, if only it can be found, of beneficent approach. It may be true that there is now and then a person so depraved that we say, whether rightly or not, that there are no resources of kindness and wisdom available for reaching him. It may be that, gathered out of all the population of our country, these solitary exceptions to accessibility to better influence may constitute a multitude of a quarter of a million, and that these are the vast baleful army of our criminals whom the nation has to contemplate as being out of the reach of recovery. It is certain that the judgment is not warranted unless

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the utmost resources of approach have been extended. I appeal to what consequences are involved in leaving the problem unsolved, as reason for hope while the last limit of effort and study is not yet reached. These criminals are under the influence, I know, of the worst impulses of which human nature is susceptible. They are destitute of the principles that ordinarily hold men in social order. They have resisted the influences on which only men have to rely for making them good, and have put themselves under influences which have no other effect than to make them bad. They have resisted the most beneficent forces this world has with which to soften and beautify human conduct, and stand between the man and the brute. Civil society, the warm instincts of social friendship, had nothing mighty enough to hold them. They have turned their backs on human life, thrown all life's real good behind them, and chosen the way downward which Cain chose before them, until it is the very prerogative of their nature to be aliens from the race and natural enemies of mankind. And to these things they are absolutely abandoned, with little or no conscious pro-

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test from within against it. They have entered into covenant with one another, the bonds of their animal depravation, by an unnatural misuse of name, riveted by the clutch of an organism from whose ranks it is impossible, if they at any relenting moment would, to extricate themselves. They are in league with death. And they are all this in virtue, in increasing measure, of lineage, being natural heirs to their condition, heirs—the saddest fact we can contemplate—of a vicious mental inhumanity, which has concomitant with it a vicious strain in the circulation of their blood, so as to make, almost, crime their destiny. And the anathemas of society are against them, and they hear these anathemas! But do the American people know—have you told them so that they know it—that there are not less than three hundred thousand of these people in their midst, that when one falls from the ranks another takes his place and that their number doubles every ten years—that ten years from to-night there will be six hundred thousand in their midst, and at the end of the next ten years upwards of a million?

I have referred to a company of thirty boys I saw in the Tombs last summer. As I look-

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ed into their faces without sentiment, stolid, morally oblivious, and watched their sly and crafty look, it seemed to me that the power which would avail to change those boys into beings possessing virtue, and make good American citizens of them, might be reckoned as being one of the primary dominant forces of the universe. I looked one day for a half hour at a thousand men at their dinner in the penitentiary on Blackwell's Island, and as the panorama of mingled animalism, craftiness and doggedness passed before me, the burden which society was there shown to have to wrestle with appalled me.

That, after all, however, the recovery of this army of our criminals is not to be abandoned, but is going to have a measure of relief, there are some considerations which encourage us to think more than possible. There are powers in nature which we see manifesting themselves occasionally in a remarkable manner in the producing of effects so vast as to create the suspicion that underneath are lurking latent capabilities of those powers which may be at length drawn upon as a common provision, in still greater measure even, for meeting the ordinary needs of life. One of

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these powers we view almost with awe is electricity, which we are already yoking in harness and putting under us for wings in every day's concerns. Who knows that such a latent power, as waiting to be used in the warfare man is waging for his lost brothers, is not suggested in the unusual examples of personal influence on record? When such men as John Howard and Jerry McAuley and such women as Elizabeth Fry and Florence Nightingale and Clara Barton and Mrs. Jeremiah Porter have lived, who shall say that in the energy of personal devotion to the recovery of criminals, if not in masses, yet man by man, there are not latent reasons for expecting that a new day may yet dawn in the problem of penal treatment? I do not mean to underestimate the work which has been done already by the many noble men engaged now or heretofore in this field. It is possible that in the exercise of personal influence, for which they have been remarkable, too large masses of criminal life have caused the influence to be too little concentrated upon the individual, and that the experiment will have to be tried, as is coming to be thought more successful in education, in criminal institu-

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tions smaller and more numerous, where constant and more immediate personal fellowship will be practicable. Possibly, as the capabilities of personal influence are seen to be more worthy of being emphasized, a tendency will be checked to substitute for vital forces, which are ever more expensive to patience and to soul, method and machinery, which are the easily suggested supplanters. If the time should ever come, which we all ardently look for, when the virtues of unofficial citizenship shall be willing to assume the burdens of the brother's keeper, there will therein be furnished to penal institutions a needed supplement which will help to solve the problem.

I, for one, am not willing to surrender the possibility as a ground of forecasting a better future; and permit me to suggest that it becomes us to look in this direction for the betterment of our prison administration. If we can teach our children love for all things, both great and small, and especially for men even in the person of criminals, wicked and vile though they be, the solving of the problem will be brought far nearer to being accomplished.

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The analogy of the wonderful perfectness with which many other of the arrearages of man's social needs have been made up, leads to the same conclusion, that we must not allow ourselves to accept the present state of our criminal people as never to be improved. If the spectacle had been placed before our minds forty, or even thirty years ago, of the vastly extended system of states constituting our Union, overflowing with a vigorous and eager population, whose industries force them on to the multiplying of their harvests on every acre of territory and their manufacture in every center of habitation, and then the question had been put to us concerning the achievement of the means of transfer by which the carriage to and fro of this sixty millions of persons, and the exchange and distribution of these immense products, might be accomplished, so that each citizen will be instantly where he wishes to be, and the industry of each will avail to providing the exact sufficiency for every other, and of every article, so that no one will have in his possession either too little or too much; what resources of human energy and sagacity could we have discovered existing anywhere to warrant a hopeful answer?

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But the exigency has been well met. In this manner man, availing himself of laws of procedure which, when the time has come, he had found waiting for him, has been doing wonderful things, with which we are almost too familiar to be conscious of them. And if there have been thus far in the department of material thing appliances for meeting physical needs, which they have not all been, are we at liberty to suppose that like conquests over circumstances are not to invade the kingdom of man's moral requirements? It may be that the imminent problem of our history thus far has been the initial one of adjusting the physical conditions upon which any higher life is possible. Grant all this. But are not the energies of society ever to be carried over into the domain of its higher concerns, to build up in those more important fields the things which constitute the beauty and the dignity of life? Are we always to be laying foundations and building scaffolding? Can any one help thinking that the ultimate and splendid career of the American people is opening up in the realms of intelligent, individual and social virtue? Nor are such achievements entirely wanting to inspire us. The thought is stirring

Society and Reform

in many noble natures. It is the inspiration of the effort for the Sabbath, for the crushing of the tippling-house and the drink-mill. It is the meaning of the Red Cross of the battle-field and the White Cross of the work-shop, the school-room and the street. And now, with all this prodigious aggressiveness of our gallant day, is the congestive wickedness of our criminals to be deemed sacred against its invading charge? The attitude appropriate for such an era as we live in is that of expectancy and resolute persistence. Shall our criminals only defy our Nineteenth Century?

Nature

Did you fail to see Jupiter and Mars
and did you behold the majesty of
Orion, and did you see Him who can
unloose Orion's bands?

It is all a parable, and all man's wisdom
is to listen and obey.

—*Letters.*

I

I Know a Place

“Miss ——! Miss ——! I know a place where the ground is just yellow with buttercups!” and his black eyes were as big as saucers as he said it. “And I know another place where the ground is just white with shooting stars!” And his big eyes grew bigger. Those buttercups and those shooting stars will be the saving of that blessed little fellow, if he is rightly led and taken care of. But the teacher cannot do it alone, even with the fascination of the flowers. True

“Bright and glorious is the Revelation
Written all over this great world of ours

* * * * *

In these stars of earth, these golden flowers.”

But the world is strong and very fascinating, too, and the dear children must have help from home—father, mother, sister, as well as from these teachers. They must not expect that their children will be kept from wrong unless the people in the home help. It

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will never be allowed by Providence that those who are morally responsible for another will be permitted to do their work for that other by proxy. The moral force of a teacher must—must, be wielded by the earnest and faithful moral force of the parent behind it. The Abrahamic covenant has a very strict interpretation. It does not read: "For I know that he will hire very good teachers to order his household after him." Go with that big-eyed and hot-hearted little boy or girl—both together, where the ground is yellow with buttercups and white with shooting stars, and slip it into his mind with brimming eyes that,

"Wondrous truths and manifold as wondrous
God has written in those stars above ;
Not less in the bright flowerets under us
Stands the Revelation of His love."

Oh! These children you parents send to school! Do help them by the might of home tenderness and of home example of how to live in the love of God and all His children and all the things which He has made.

II

Vacation Hours

I would like to suggest to my young friends that a good way of spending some of their quiet summer hours is to take now and then, and not too seldom, some better of the English poets into the woods or grove—upon a hill is likelier, for there the mind is more easily uplifted upon wings—and read, and read, and read much aloud. If you are a young lady you may take a young gentleman with you, and if you are a young gentleman you may take a young lady with you, provided you will keep on reading just the same. But go often without any one with you, so as to be alone with the great poet. Take the best. Read Wordsworth—The Excursion. Read Tennyson—The Idylls of the King or In Memoriam. Be sure to read aloud. Soak your mind in them. If you are a boy, read The Lady of the Lake and Marmion and rollic in them. And be sure to commit some of the better passages of the poets to heart, not mere-

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ly to memory—to heart. And again, in what are to you now the far off years they will find you, and will be wealth of thought, impulse, inspiration, to make life seem and be grand and splendid. If you find God with you in your solitude, as sooner or later you will be likely to, then you will have the vision which Moses had, the Burning Bush which was not consumed.

III

The Dear Children.

A sudden change has come over all our fair commonwealth. It is in the voices of our children. Yesterday they were in vacation; to-day they are in school. The transfiguration is more easily imagined than described. A good deal of the old is in the new; much of the new was in the old. But I would like to hear two phonographs, from one the voices of the children which were filling all the air two weeks ago and from the other the voices which are heard now—to listen to an hour of the one and then to an hour of the other. The children of Wisconsin in vacation, boys and girls, talking, and the children of Wisconsin now that school keeps. It would be the dear voices of children whom I sometimes think to be the most valuable of all our citizens still; but I have companied with trotting brooks, up among my native mountains, where waters flitted about over pebbly beds, tossed hither and thither by the slightest circumstance of

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bend, or shallow, or stone, or leaping fish, sometimes flung backward and now aside, leaping into bubble and foam in a thousand hues from dark to light, always dancing, joyous, living, glad. Then the banks narrowed and the pebbled bottom sunk; intensity became energy, life concentrated momentum and the movement Doric. So with the life of the children of Wisconsin. If there is beauty beyond all the beauty of fairest flowers in childhood at play, in childhood when it bows its shining head under the baptism of coming realities and makes willing surrender of itself to the responsibilities of life, one wonders whether the poet speaks truly.

“Heaven lies about us in our infancy !
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light and whence it flows—
He sees it in his joy.
The youth, who daily farther from the East
Must travel, still is Nature’s priest,
And by the vision splendid,
Is on his way attended.
At length the man perceives it die away
And fade into the light of common day.”

No! With human souls also, the evening and the morning are the first day. Heaven

Nature

comes in with splendid manhood and womanhood.

Dear children of Wisconsin may no hollow word of teacher be heard by you all this year. May you meet all sweet appreciation and helpfulness. May great souls feed you with the fine wheat of great purposes. You are our treasures, the coming citizens of Wisconsin. We bless you and bid you welcome to your dignities and your burdens.

IV

**Nature—
the Teacher**

The children are now back in their schoolrooms after the short vacation in the end of blustering March. It is not any disloyalty to the schoolroom to say that, from this time on, if the best schoolroom is not out of doors, out of doors ought to be made very much of as a schoolroom. What child has not heard, and heard Mrs. Heman's "Voice of Spring."

"I come, I come! Ye have called me long;
I come o'er the mountains with light and song!
Ye may trace my steps o'er the wakening earth,
By the winds which tell of the violet's birth,
By the primrose-stars in the shadowy grass,
By the green leaves opening as I pass."

I would not have had the wondrously animating poem out of my mind in the last fifty years for the price of a great deal of valuable learning. Now is the time for the teacher to prove how much he has of the power of interpretation, for after all this is about the

Nature

business of a teacher—to reveal to the pupil what secrets there are hidden behind and between what the pupil sees and hears and reads. No more likely thing was ever said than St. Bernard said—and Bernard of Clairvaux was a mighty man and by his moral majesty governed Kings and Popes: “I have learned more from the maples and beeches of Clairvaux than from all books and men.” I do not know that any set of questions for examination of teachers makes anything of this; but I certainly would not, of preference, employ a teacher for spring and summer school, who had not been deep in the school of the woods, the springs of water, who had not shouted from the uplands and roamed on the shores of lakes and rivers, in life’s blessed early forenoon. They may have Botany and Geology and Biology, and it is all good; but they are too analytic and scientific for our present purpose. To be a companion of the woods, the springs of water, the deep mysterious ravines, the rivers, and—where possible—the mountains, which

“Their great secrets bear and hide,
Waiting the time

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For which God's purposes abide,
Still and sublime,
Patient through restless centuries
Knowing the calm eternities,"

in the unstudied joy of friendships, as hearts of friends revel in the hearts of friends—the teacher who cannot swing wide the doors in his pupils to such companionship with nature has not learned to bring children to the heritage they deeply need, nor will his own nature be enriched as it ought to be. I sat by Lake Michigan the other morning with a companion who had blessed my mid-career of life years ago with her young and laughing girlhood. "Isn't it beautiful?" she said. "What do you see in the lake which you find so beautiful?" I asked. "A friend," she thoughtfully concluded. I know a family of daughters, now women, who tell me that in their girlhood their father had the habit of going with them in the woods and making them acquainted with its fascinating love. I sometimes think that the best part of education is slipping through the fingers of our educational ingenuity. Any way, I advise the children—not to play the truant, but when they can, on holidays—to tramp in the woods, over the hills, through the

Nature

deep valleys, haunt the springs that “run among the hills,” and learn to be at home with nature—take Bryant and Mrs. Hemans, Scott’s Lady of the Lake, Wordsworth, with them as their teacher. Now is the golden opportunity. Learn to love them and they will widen and greaten you, make you rich and strong and supple, and give you a blessed friend.

V

**The
Preservation
of Forests** In the administration of the Athenian commonwealth, there were, among others, two elements of public treasure to which special value was attached: the mines of silver on the southern promontory of Attica, and the trees. When the mines of Laurium were exhausted, Athens found herself wanting in resources for contending successfully with jealous neighbors; and so much did her resources depend on the careful husbandry of trees, that it was the first effort of her great adversary, Sparta, in attacking her, to destroy them.

In a remarkable degree we Americans have gone astray, even from the earlier practices of our kinsmen across the seas, in the care of woodlands. Coming upon a continent, a large portion of which, no doubt, was clothed with forests, it has hardly ever occurred to our people that the woods, stretching unbroken as a barrier to the progress of population, held or would hold to us any other relation than as an element of nature to be overcome and

Nature

eradicated. It was so with the destructive mountain torrents and the dark forests of early Greece on the confines of Europe, as civilization set its foot upon the new shores, to challenge its occupancy, the subjection of which elemental forces was a work so difficult and so excellent, that the deification of Hercules as its representative was deemed only a fitting reward. With less endowment of poetic imagination, but with the same unconsciousness of the husbandry of this one of nature's gifts, in all this earlier portion of our history we have had little thought other than of some advantage that lay beyond our forests; and, if we have not sought only to destroy them and have them out of the way—which has largely been the case—we have given almost no thought to sparing them according to the kind purpose of nature, as one of the aids to a higher national life.

It is a strange and wonderful thing when we reflect upon it, the manner in which a generation of settlers, like those who have taken possession of the goodly heritage of Wisconsin, enter upon their privilege and avail themselves of its advantages. Instead of assuming with careful deliberateness the opportunities

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of their goodly inheritance and, putting themselves in alliance with the generous provisions which are furnished them rather as a trust than as a conquest, they march by assault into the scenes of their chosen abode much as the army of Tamerlane or Ghengis Khan put its destructive foot upon Europe and southwestern Asia. They find a land friendly in the productiveness of its soil, a land of mountains and beautiful plains and rivers and forests and sweet lakes and brave inland seas. They do soon learn, after many rough encounters, that the soil cannot be trifled with, but, to be their friend, must be wooed into their alliance. The mountains withstand their onset,

“And their deep secrets bear and hide,
Waiting the time
For which God’s purposes abide,
Still and sublime,
Patient through restless centuries
Knowing the calm eternities.”

They cannot conquer the sea:

“Upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man’s ravage save his own,
When in a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknelled, uncoffined and unknown.”

Nature

They cannot contrive to stay the rivers and send them back to the hills they have left behind. But the forests, the silent, princely, august, awful forests, are unable to resist them, and only late they learn that the perishing of the forests touched the heart of nature and that the avenger is at the core of their civic welfare.

Wisconsin owes it to her busy and tired children and to the wayfarer from afar,—to keep her forest glades sacred to weary feet and overstrained hearts—merchants, students, officers of state, artisans, all, in the midsummer of the year, to rest and recreate, and all the year to feel from far the baptism of the remembered stillness.

“The calm shade
Shall bring a kindred calm, and the sweet breeze,
That makes the green leaves dance, shall waft a balm
To thy sick heart.”

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The strain of life is growing heavier. The motto of our state commonwealth will not let us stay, and is prophetic. As we go "Forward" and wrestle with our great destiny we shall need the forests of Wisconsin, tended, beautified, replenished, cherished. Let us give them to ourselves and to our children as a great benediction!

And speaking no longer of forests, why is not this the auspicious year for inaugurating in good earnest the enriching and beautifying of our Wisconsin everywhere with trees? Who has ever dreamed of the beauty with which our commonwealth and homes and farms could be diademed? No Titian or Giulio Romano or Claude Lorraine ever did so much for making his canvas immortal by the magic of colors as we can easily do for Wisconsin, by selecting suitable trees from nature's garden and flinging their banners of green and gold and

Nature

crimson across the canvas of our farms and roadsides and slopes of hill and valley. This is the precise meaning of our annual festival of arbor day. Painting seems to be having a new revival. Architecture is returning to impart the grace and dignity of her parable to the inner life of home and gathering places in city and village. Ever more and more the world that is open to eye and ear is being taken up by us into company to talk with us in its expressive language, now at length better interpreted, on our Emmaus pilgrimage of life, and give us better insight into things invisible. Nature has never been to us so blessed a gospel as now. Why not invoke the art of making all Wisconsin beautiful, our roadside beautiful and the whole face of the landscape beautiful, in whatsoever way the blended interests of beauty and convenience determine, with the elm, the maple, the walnut, the oak, the pine, with their emerald soothing the fervors of the summer and with their brighter hues cheering the growing gray of the somber autumn, the birds finding their homes of song and progeny in the branches, and the feet of little children loving to go to

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them to build, in their shadows, castles of joy
to hang in the halls of memory, as we built
castles in the shadow of trees for our joy when
we were children?

VII

Niagara

Niagara is an old story, but Niagara never grows old. It is a complex system of wonders. The ocean is a unit of awful grandeur though it is multitudinous. Niagara is manifold and one must go everywhere and see everything in order to get it all, and when you have all the elements then it will tax you to put them all together and make of them the mighty whole. The awful chasm with its overhanging cliffs; the bridges which match with their human skill nature's vastness; the rocks which underlie all and seem to be the pillars of the universe; the bright clouds which hover like admiring spirits over the scene; the emerald shores and islands. But all this is only the setting of Niagara. Niagara is its inhabitant. In the midst is the everywhere sovereignly advancing flood, as if all things were ordered only to witness and make illustrious its imperial march. Beginning at the head of the rapids with sudden plunge to a lower level, in two broad columns it deploys to the right and to

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the left, embracing the islands as a very little thing. A wide wilderness of tumultuous waves, sinking perceptibly into subdued mood as if hushed by the thought of the impending catastrophe. Then the deliberate and awful solemnity of the descent into the abyss, and the sullen flow of the waters down the gloomy gorge into the mysterious world beyond. Wonderful parable of human life! There is one great word out of the invisible world he has never listened to who has not seen Niagara, and he has not seen Niagara who has not heard in it a voice out of the invisible world. I can never think of Niagara as other than a living being. Its passing before me seems the passing of a soul through the tragedy of its destiny.

VIII

**The Ministry
of the
Mountains*** I am sure that no volume written
by man can teach us more things
we need to know than the moun-
tains. The poets have only learned
some small portion of their lore. To speak
not at all of these things but only as for a pic-
ture;—for a picture I have thought that the
ocean was inexhaustible in its variousness. It
is beyond the art of the painter, for it runs
through all the moods of smile and frown, of
storm and calm,

“Forever changing and the same forever.”

But the wall of these mountains is a canvas
on which the Divine Artist paints in one brief
day visions which to look upon make that day
forever memorable in the history of one's soul.
I have seen them all opened in the recesses
of their caverns so that one could look far, far
away into the depths; genial and friendly as

*Professor Blaisdell was born in Canaan, New Hampshire, and spent his youth among the mountains of that state. They exercised upon him a profound and life-long influence. It was characteristic of him that in later life he purchased and held as a public park the highest point of land in the neighborhood of his Wisconsin home.

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the home of our childhood, every line sharp and flashing, slashed and flecked with clouds like passing ships, and all painted in colors which are vouchsafed to mortal eye only in the atmosphere of mountains,—spread wide, lifted up high, hung between earth and heaven. I have seen dark storm-clouds flung like the baldrick of a warrior about their central altitude, the base of the mountains seeming a part of our familiar though more strenuous world, their summits, either continuous or broken apart by intervening mists, hanging in deep ethereal blue.

“Dread ambassadors from earth to heaven.”

I have seen all the base of the mighty wall wrapped in heavy silver-edged cumulus cloud now, and now in feathery mist, and all the summits set apart and floating like islands of jacinth in the blue of the upper sky. I have seen them decked in the tracery of wisps of spray more subtle and delicate than what adorns the beauty of a bride which would float to and fro across the ineffable purple of their front, now dissolving, now regathering, and now resolving into all forms of bewitching charm, gliding hither and thither up to

Nature

the summits, unveiling and veiling patches of the splendid background, one after another. I have seen the whole deep conspiracy of grandeur in a warmth of coloring which shames the landscapes of Claude Lorraine, overhung with a festoon of breaking storm clouds,

“Looming bastions fringed with fire.”

Oh, the charm and awe of it surpasses words; we sit awed and confess that the only artist is the God that made the mountains. “The strength of the hills is His also.”

But amid it all, the rhythm of the swaying seas and the silence of the steadfast mountains, I hear one voice which says to me: “Son of man, stand up upon thy feet like a man, for I have somewhat to say unto thee. I bring thee a message. Thy earthly home is not here. My ministry is for the sons of men. Go hence and let thy ministry also be to them. All we are rewards. The Son of Man came not to be ministered unto, but to minister.’ Thou wast made not for mountains or seas—they are only my parable to thee—but for thy fellow-men.”

IX

In Front of the Mountains

The view from the top of mountains is very unlike the view of mountains from their foot. The former exhilarates; the mind is elevated, as on wings, and enlarged to something of the expansiveness of the scene spread out before it. The effect is something like that of a Homeric rhythm or of martial music. By the latter view one is subdued into the level of awe. He is confronted with something greater than himself, impending over him. Perhaps in time, or by virtue of a mind favorably constructed, he at length becomes inured to the spirit that is expressed in the mighty volume, and learns that it is before him not to oppress and tyrannize but rather to teach and inspire; then it becomes a strong and blessed friend, as when, in childhood, we were taken up into the arms of a venerated father and we knew him, and strength and joy came into us from him evermore.

Watching through the whole day from the clear sunrise until the mighty forms disappear

Nature

into the dimness of the weird moonlight, what endless variety of colorings and shadings and enfoldings and disclosures meet the eye! How beautiful the shadows of the clouds,

“ Like ships upon the sea ! ”

No great, wise, benign, human face has so manifold and expressive change of features. These mountains seem to be alive and to look sad and gay, to frown and smile, to have deep and weighty, and, then again, blithe and winsome, thoughts. Nor does the vastness of their volume make them dumb things; it rather emphasizes their “various language.” One is not afraid of them because of their awful magnitude; he is rather inclined to draw nearer to them; give himself up into their tenderness, and forgetting their ruggedness nestle in their embrace. Their words come to melt the frost about the heart, and soothe us, while they strengthen, and make us disposed to be gentle, as they themselves seem to be. Between a day upon the mountains and a day in sight of mountains, one cannot easily choose. Each is half of one blessed whole of privilege, even as loftiness and lowliness combine to constitute the complete nobleness

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of mind. But to see the giant shadows float and toil and climb and sleep upon the uplifted continents of sunlit mountains, mingling their somber effects with the varied hues of vegetation, dropping into the enfoldings and recesses, and enshrouding the bold headlands, through summer day into a moonlit summer night! A lady I met in Beloit not long ago—herself a daughter of New England—said to me: “I prefer the prairie to the mountains.” Yes, for a place to do one’s life work in, the prairies of southern Wisconsin or northern Illinois; but for the privilege of vision and impression and instruction and inspiration, the mountains.

Along this very road that I have been strolling over, I came forty-six years ago at the end of an eighty miles’ walk, a tired boy, alone, led by an eager spirit, in mid-afternoon of a mid-June day, and, staying only to supply my exhausted commissariat, I entered that narrow footpath into the forest, to spend a never-to-be-forgotten night of starlit splendor alone upon Mt. Washington, the Mecca of my hope. With what beating heart, as I recalled the picture of that boy with his hopes and un-

Nature

formed character and perils, climbing in unconscious fearlessness that long way, with all that has intervened of change and liability and mistake and God's kind leading through privileges numberless and friendships priceless and hope measureless, did I put my foot a second time into the way of that ascent! I climbed its first half mile as I had the day before descended from the summit its last half mile—until the level shadows of the overhanging woods admonished me that memory must fold her wing and the beating heart be quieted.

I returned by the same road to my hotel, with the mountains still looking down upon me, reminding me that the strength of the hills, which is His—out of whose guardianship the boy has never been allowed to stray—will also keep the man until the lengthening shadows of life are succeeded by the sunrise of a day on which the sun goes not down.

X

On Top of the Mountains

I am sitting on the top of New England and the whole land is, figuratively at least, spread out beneath me. What I can see of it, a circle the circumference of which is a thousand miles—as far as from here to Chicago—makes a wonderful picture to look upon on a perfectly clear mid-July day. I am looking westward, of course, whither the course of empire takes its way and where Chicago is. Out to my right, in the near, lift themselves, shoulder upon shoulder, Mts. Jefferson, Adams and Madison, Mt. Washington standing across an interval from them, significantly apart, alone among the mountains, as Washington among men. Down to my left, across a deeper chasm, withdraw themselves to the commoner level Monroe, Franklin, Jackson, Clinton and Webster, separated, however, by the deep gorge of the Notch from all beyond—together, the Presidential range. Behind me is the broad east with its multitudinous interest, its valley of the Androscoggin to the northerly and its

Nature

valley of the Saco to the southerly, its many lakes ending below in the beautiful Winnepisscogee—sacred with the memory of a college vacation ramble with one whose beautiful home in Chicago now always welcomes me—flashing under the morning sun its wildernesses of mountains, and away off, eighty miles, the Atlantic about Portland. But to the west, look far, far down the massive slopes beneath you, and in the foreground are two dark-wooded giants one beyond the other, broad-breasted and somber. Beyond and around them, themselves now in sunlight, stretches the vast luminous plain not to be described, flanked and flecked and interlined by similar mountains, seemingly boundless in its receding distances, if it does not slope up into Heaven. Reach as far as you can with your eye, and it rests for its utmost bound on the sharp edge of the Green Mountains of Vermont and the Adirondacks of New York. To the north the mountains of Canada; to the south Monadnock, the peerless,

“Kearsarge

“Lifting his Titan forehead to the sun,”

Cardigan, on which, when a boy, I had the sense of being lost upon a mountain and the

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pride of pluckily finding myself again; Ascutney, far goal of my boyish rambles where, with my class of Academy graduates, I spent a wild night years on years ago with blazing forests for our camp fire and tempestuous shouting for our music—dear fellows, where are they now?—and away across the border of Massachusetts. Strong, deep, quiet beauty is in the view—blue and purple, blotched with forests, silver-threaded with rivers and jeweled with lakes, with its many villages full of human lives, its lines of railway—all covered with the bluest, cloud-flecked sky. Oh, that you all could come and, for one such a day, look, free from all your cares, upon its face of Divine benignity.

I made the ascent yesterday—I am humbled in confessing it—by the railway. Of all the forms of belittlement, which man has laboriously let himself down to, none is such an abysmal reach of these degenerate days as ascending a mountain like this by being carried up by the stupid force of steam. Think of William Tell submitting to be boosted up the Righi by a locomotive! Picture to yourself that youth, who

“Bears a banner with a strange device,”

Nature

riding up the Alps on a steam engine, shouting from the top of the tender, "Excelsior!" It was to me especially a matter of deep mortification, for forty-six years ago last month, a boy, alone, I came up yonder crest by that simple footpath I can just discern along the entire range—a ten-mile climb—and slept unaccompanied underneath an overhanging rock just neighboring to the one on which my now ignominious feet are disgracefully standing. I hear men speak of the disciplinary tuition of mountains; but it does not come by being carried up them. I have a great mind to go down and climb up the old path again, to make it sure to myself that every vestige of the old heroic period is not wholly departed out of me.

But, nevertheless, I was brought up, and with a blithe company of delightful Raymond excursionists from Boston; they coming at night and vanishing with their pleasant chatter in the morning. And we were all made very happy with a sky clear from clouds, as it is now. The sun set! The sun rose! Oh, when it went the mountain-strewn plain became a somber, billowy sea, like a heart whom friends have deserted. When it came—molten

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gold—the sea became the warm earth—home again, and all its seeming billows were full of laughter. “The little hills rejoiced on every side.” And now not a sound can I hear but the whisper of a gentle, northern wind—surely some one breathing. I seem to be fronted with the face of a great, wise friend—too greatly wise for me to more than feebly comprehend. It is the look of Him who loves the pure in heart, who only can see God.

The Faith

One does not so much need to
listen as to lean.

—*A Class-room Talk.*

I

Figure of Jesus

The difficulty any one feels in reproducing the figure of Jesus as it is drawn in the evangelical record only illustrates the difficulty of originating such a figure. We cannot adequately describe him even after he has been delineated by the four-fold biography. The effort of Raphael to paint him was a discouragement and Michael Angelo never dared to try it. He is utterly unapproachable even now after the world has had him on its mind for eighteen centuries. We can only at best describe him by a generalization from particular incidents which we find recorded. The finer features of his figure it is impossible to state to ourselves. The problem is much more than to reproduce the concept of the most admirable sunset. Unless we try to describe the sunset through all its glowing process, from the first faint flush that falls upon the afternoon of the day through the kindling and consummate glory to the deeper and more expressive, but even more impenetrable cadence

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of its close we cannot in any sense understand the difficulty. The first thing we might speak of about Jesus Christ is his strength—I mean the strength of character. Among all the men that have lived there is none that equals him in this regard. There have been men who have pushed along narrow lines of procedure with tremendous and almost irresistible urgency. Napoleon, Caesar, pressed their way to empire and obstacles were overcome, but Christ's whole life was the theater and product of a strong purpose. He conquered the world without and he conquered the world within. There is an impression that to stand against the purpose of that person would be to be overcome and crushed. And its strength is especially illustrated in the fact that it held itself within the limitations of a definite purpose. He came for a definite purpose and that purpose nothing could gainsay. And this strength is all the more forcibly illustrated in the fact that it was quiet, noiseless. He did not strive nor cry. Like all the other great forces which are determinate in the universe, his energy was undemonstrative. He never seemed to have had turbulent moments when he was moved beyond self-control, never mo-

The Faith

ments of giving in. Strong, steadfast, undisturbed person, whether he stood before Roman soldiers who, because of his majesty, fell at his feet as dead men, or before Pilate, and was manifestly king of the situation, or could not be dissuaded from going up to Jerusalem to be crucified, or steadfastly resisted the hosannas of the multitude calling him to be their king! Such unabated moral strength from beginning to end, yielding to no passion, but calm as the sun in his passage across the heavens, seems to be beyond Caesar or Napoleon, or any other being.

And you will take notice that this is the strength of principle. We do not detect in Jesus anything like subjection to impulse save as impulse is subordinate to a settled law which he has adopted. It is the beauty of his character that all its impulses are organized and working in their proper harmony. No man was ever fuller of the sensibilities

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than he. You cannot name one of the normal constitutional sensibilities and say that he lacked it. I would like to have the experiment made of studying the pathology of Christ in this respect. I think we should be surprised to find true of him in respect to his sensitive nature the words: "Nothing human is foreign to me."

If Robert Burns had put his rich and appreciative nature to work upon this New Testament figure he would have found him his ideally human brother. But the peculiarity of it all is that these feelings are so subordinated, so thoroughly organized, the rectoral, the relational, the suppeditary, so in their place and so subordinated to the settled law and principle of his life, that they attract no attention. It is like the statue of the Greek artist. Nothing is salient to attract attention; it is a perfect harmony, the harmony of a personage ordered in principle and law.

Another thing which comes to mind is the ethical subordination of this personage. It

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is a life that proceeds in subjection to duty. You know there are with us very many things under the outward surface which no one knows but ourselves that lessen our self-respect. We would not like to have the light turned in and no man carries a perfectly open face always. We know enough of any man we see to read in his face and outward life that between him and the perfectly ordered moral life there is a wide gulf. Now you read the story of Jesus and look him in the face and see if you can look him down. It does seem true as he says: No man convinces me of sin. Our argument grows in strength. A man of consummate strength which is the strength of principle and not of impulse, and the strength of right, of ethical principle, is a difficult being to paint.

II

The Divine Holiness of Jesus

A most noticeable feature in the moral apprehensions of the old world is the absence in men's minds of the idea of the strength of moral requirement. This was no doubt due in part to the fact that moral law was confounded with so many other things. Even if the idea of law and obligation was present it was so blurred with other conceptions than that of moral law that it failed to produce in men's minds the conception of strong obligation. The very color which belongs to law as obligatory and right as having binding force was obscure. It was confounded with beauty in the Greek mind; it was confounded with jural principle in the Roman mind; it was confounded with utility in the universal mind, but right, moral requirement, as something distinct, imperative, insistent, awful, men did not, even the best, clearly apprehend, and moreover the force of the claim this law made on human conduct was not apprehended. The tremendous volume of moral momentum with

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which the mandate of the eternal reason discharges its requirement upon man's soul they did not feel.

The supreme pressure of the whole universe did not concentrate itself into that mandate. They did not say, they could not say: "Woe is me, for I am undone, because I do not keep the law." Hence the idea of sacredness and the awful sacredness of the universe and of human life was not generated in their mind by their conception of the moral law. That is, the moral apprehensions of men were thin and with feeble requisition, more than permissive but less than absolutely uncompromising. The consequence is that holiness is a conception foreign mainly to the ancient mind. There were no ideals that at all match the significance of the problem of man's being; a holy law coming down on moral being with the avalanche of "Be ye holy, for I am holy," men never felt. Man did not know himself because he did not know, in the fulness of its strength, the law. This is largely due probably to the fact already mentioned that there was no proper conception in men's mind of the one God standing as an infinite will as the vindicator of the law originating in the reason.

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The "thou oughtest" of the reason was not reaffirmed to the thought by the "thou must" of one personal and holy God. I look in vain through all ancient literature for any proper conception of the weight of the requirement of the moral law and man's consequent proper estimate of himself.

But you know how it is with Jesus. The one law of duty had its ground in the eternal being of the holy God. God is the absolute law. Out of the unfathomable depths of His being proceeds the principle of all moral life. He in His will obeys it as it is announced in His reason, and, like the gravitation that holds all the infinite of stellar worlds and every particle of matter, that divinely planted law organizes the whole world of citizenship far and near. Duty, morality, is divine and conduct is sacred only from the sacredness of God. Now where in all other thought do you find this truth? And that was in Jesus from the beginning. Where did he learn it? From human teachers by human traditions? There were no such. I should be in wonder if this consideration stood alone, but when we have considered all else I am constrained to say that he learned his lesson in another sphere.

III

The Bible and Human Con- sciousness

Reflection upon the subject must impress one with the honor a revelation, such as the Bible is, puts upon the human consciousness. For, after all, it is only through convictions and sentiments in men, which from their intimate disclosure within ourselves we call consciousness, that God can, in moral procedure, come into relation with human intelligence. They are tentacles, with which our minds are furnished, that reach out toward the truth and the Divine can lay hold of for its use and make the vehicle of a new discovery, so that to him that hath it shall be given. It is an element of dignity in man that such affinities are found in him as to warrant God in approaching him with hope of being understood and appreciated. They are elements of affiliation with supreme excellence, and we are in them reminded of the Psalmist's words: "Thou madest him a little lower than the angels; Thou crownedst him with glory and honor." In availing Himself of these avenues God takes

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us up into His fellowship, as it were, saying to us, as He did to the ancient Jewish prophet: "Stand up upon thy feet like a man, for I will speak unto thee." It may well inspire a sense of human dignity, when we have so much to make us humble, that He recognizes in us beings capable of entertaining a portion of His counsels. Our best sentiments are set in movement and our holiest aspirations encouraged by His thinking that we are able to weigh His thoughts and share—though only for our own benefit, and as he designs to disclose them to us—some of the secrets of His infinite understanding.

The truth is we dishonor ourselves most when we heap upon ourselves most honor. It is only when we recognize within us the splendid elements of forfeited kingship that we find reason for shame and repentance. It is the disgrace of man that his depravity is in spite of principles within him which are always ready to render up their testimony against

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him and furnish inlets to help from heaven. It is the clutch of the drowning man, which the hand of rescue may lay hold of, that is the truest signal of peril and helpfulness. Whether, however, we be making too much or too little of human consciousness, it is the only avenue through which the Bible accredits its revelation to the intelligence of those to whom it is addressed. If the Bible does not subject its credentials to the attestation of human consciousness according to the inevitable law which governs the revelations of mind to mind, the preciousness of this intercourse we are permitted to have with our Heavenly Father disappears; God dealeth not with us as with sons, and the family tie between earth and heaven is broken. When Commodore Perry cast anchor in one of the ports of Japan in 1854 he was bearing with him a message from the President of this republic. The letter he carried had in it thoughts which could have had no other origin. The American flag was floating from the mast-head of his squadron. He came with a vast armament. His marines were deployed upon the shore to the sound of music which no Asiatic nation was able to create. Such were the evidences that the of-

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fer of national amity and alliance he bore came from a majestic and mighty people across the seas, and the nation to whom they were brought were invoked to witness, by what they knew, that the claim made upon their confidence and consent was just. In like manner the Bible meets mankind with its credentials, and to the determination of their deeper nature is left the responsibility of finding in the salvation it announces a miracle of divine grace.

The reason why most things in the Bible to many, and many things in the Bible to us all, are yet beyond reach is because there has not yet been enlisted in human experience the consciousness, now slumbering, which would serve us as the key for their interpretation. "Ears have they, but they do not hear." If there had been no conviction of guilt and condemnation and being lost, and no revulsion from the coming doom, there would have been

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no meaning to the Philippian jailor in the answer, "Believe on the Lord Jesus Christ and thou shalt be saved." He was conscious of his relation to divine holiness; he knew what Christ meant as Saviour through whom, though a sinner, he might be saved. No one passes with utter lightness over the seventh chapter of Romans, if he reads it at all, without some deepening of his moral mood, because there is in every one some experience of the conflict which is there described. But as the consciousness of that conflict becomes developed in more serious passages of life, the words of the apostle acquire new meaning, and when at length the mind becomes fully awakened, as it sometimes is, to the proportions of the struggle between good and evil, of which the human heart is the battlefield, and the lightings of God's holiness come out from their hiding places, oh, what meaning in the words wherewith the apostle stills the trouble of his own soul!

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It is, however, none the less true that only as the consciousness of men is in the attitude of living audience can the Bible speak otherwise than unintelligibly. Outreachings, in virtue of endowments which correlate with God, towards a divine friendship, of which earthly friendships are but a parable, explain those wonderful words, "Ye in Me, and I in you," expressive of the friendship which exists between the Christian and his Savior. For such reason, there are portions of the revelation whose meaning comes into view only in times when, by the breath of the Spirit, deeper sentiments have been evoked and the hitherto unsounded depths of the mind have been made to declare themselves. Such times ought to come with the ripening years of life, when, if ever, the child of God becomes a seer. Hours of affliction, if they serve their purpose, make us better interpreters. Hours of contrition fit us to explore the mysteries of the Word, wonderfully. Hours like those recorded in the life of Edwards—"My sinfulness as I am in myself seems to me an abyss deeper than hell"—are full of interpretative power. The child of God has then visions as did Isaiah, hears out of the temple voices crying "Holy, holy, holy." Such

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times are profitable for reading the fifty-first Psalm. They unlock the imprecatory Psalms and justify them. Then it becomes possible to look down into the unfathomable words: "He was wounded for our transgressions; by His stripes we are healed," and think upon Christ's atoning work, which strikes through the system of the world its organizing principle. Such are the supreme periods of "awful insight," when the Church is privileged to formulate its interpretation of the Word into a creed, to steady the faith of the generations of saints amid the solemn problems of this mortal life. Woe to the generation upon which the world of sensible things has so flung its spell as to close the avenues through which the world of invisible realities makes its beneficent approach! Woe to the beleaguered man, the gates of whose life are so locked against the overtures of heaven! "If the light that is in thee be darkness, how great is that darkness."

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It is because—and this should be fairly noticed—of its efficacy in building up a true Christian consciousness that the Bible alone qualifies one for exploring that wide range of fact which men call science. It may be deliberately said that the understanding that has not been furnished out of the Bible can neither, because it lacks principles, see into the system of the world it explores, nor, because it lacks right sentiments, adequately enjoy it. Such influence from the Bible is indispensable qualification for compassing alike the sciences of nature and of human life. Science may well rejoice in the instruments and methods by which in later days the world has been laid open to scrutiny. But it is time to call by its right name the folly of professing to seek any truth whatever save under the guidance of revelation. Christian scholarship should not hesitate to make this deliberate avowal. The scientific mind is armed Christian consciousness. Even if we concede that the anatomy of creation can be faintly spelled out by aid of the telescope, the crucible and the spectro-scope alone, which we do not concede, the physiology of it as a living system that has meaning, is known only to him who is in-

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structed by the Bible. To such a one the heaven and earth take their places promptly in the scheme of human probation. The Lamb slain from the foundation of the world, found on every page of the wondrous volume, sending its circulation into every single event of history and every single fibre of nature, gives to each thing the meaning of the whole. We must ask of our teachers who essay to read for us the Scriptures of the universe in the interests of science, that they sit at the feet of the supernatural Scriptures and be built up to the mood of their evangel out of the life and lips of the Teacher of teachers. On absolutely no other condition is any science possible. Armed Christian consciousness *is* the scientific mind.

In conclusion, I have only to repeat, with strong emphasis, what was said in the beginning, that there is occasion to be reverent and awed when we think of a revelation being

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made to us in our darkness and sin. What better than that we should be moved as was the apostle in the Apocalypse: "And when I saw Him I fell at His feet as dead"; or as was Isaiah when the holiness of God was shown to him: "Then said I, woe is me for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts"? But there is occasion for us also to be lifted up in humble exaltation. A revelation from heaven is in our hands, and we have its evidences to weigh, its meaning to interpret, the value of its announcements to appreciate, its wealth to make our own. It proposes to build its spiritual victories within our intelligence and hearts, establishing us in a vast fellowship of wisdom—the wide kingdom of the sons of God! Oh, my brethren, with erect minds let us go to meet the Saviour in His coming. "Stand up upon thy feet like a man, for I will speak unto thee."

Taking this wonderful Bible as the last word, because consciousness claims it as the last word, let us wrestle together mightily with its communications to interpret and appreciate and be greatened by them, in our in-

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dividual and associated consciousness, until we and the universal Church which our Lord loves shall have gone down into the depths and up into the heights of the revelation, and, so far as is permitted to finite beings, be filled in purposes, sentiments and intelligence with the spiritual life which it reveals.

IV

The Unity of Holiness

There is nothing in the universe so absolutely solitary as the selfhood of evil. The finally realized aloneness of a morally unloyal soul is almost the most terrible hell of a soul's possible destiny. The Kingdom of God is organized in its living unity over all the earth, through the loyalty of all its citizens around one Holy Father. Indeed, the only organizer on this earth is the Kingdom of God. All else is the disintegration of death.

V

The Kingdom of God

To say the least there is a growing Kingdom in this world, and though he would be an adventurous person who should undertake to put on the canvas of men's thoughts what that Kingdom is in the eye of the Scriptures in its real splendor, it is well for us to habituate ourselves to keep well in mind something of what is now amongst us and, if we can, what is to be the meridian gloriousness of which the world's present privilege is the dawn.

We cannot but be made aware, both by the Scripture and by observation, that this Kingdom is a reality, both invisible and visible in this world. If anything is real it is God's Kingdom. It would surprise us all to-day to have the disclosure made to us, how widely it has become extended among men. Probably there are few, if any, villages in any of all the civilized lands of the earth where some of its citizens are not now living; no cities in whose moral evil its citizenship has not set up its strongholds, in the fealty of their Lord and for

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aggressive conquest in his name. Into all the nations of the globe, and well nigh into all the islands of the ocean, in our favored day the Kingdom, child of the word pre-incarnate and incarnate, has through the long centuries enlarged itself and multiplied its loyal subjects so that we may begin to exult in "the Kingdom and dominion and the greatness of the Kingdom under the whole heaven." Nor is the reality measured only by wide geographical extent. Its citizens swarm around us on these paths of common life on which we ourselves are walking, sharing our familiar occupations, in our families, beside us in our sanctuaries—souls that shall "walk in white for they are worthy."

And this Kingdom—do not the Scriptures represent it so?—is a thoroughly visible one. If it cometh not with observation, it is of all things most observable. I heard a Christian mother last night singing her child to sleep with the prayerful lullaby of one of Wesley's hymns. Why was not her song as really a revelation of the Kingdom of God on earth as that of the hundred and forty and four thousand whom John heard singing the new song was of the Kingdom of God in Heaven?

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The other day I was with a merchant in his prime of manhood in his counting-room in the midst of a city's tumult, moving through the routine of his every day with calm countenance and tones of large humanity, listening now to the plea of another human being's distress, now with quiet stroke of his pen making rich gift to Christian beneficence, and the last I saw of him he was going with the same level soul into the wrestle of outside selfishness and sin, as manifestly in moral order as was Abdiel. Ah, the Kingdom of God in this gain-saying world, to the eye that can interpret the signs of spiritual color, is a very visible one—to the eye of Uriel the most visible thing on this earth to-day.

The Church is the institution of this Kingdom of God. I do not mean the invisible church, for there is no invisible church, though often we do harm by allowing ourselves to speak as if there were one, unless when the spirits of departed children of God are amongst us, ministers to them who shall be heirs to salvation.

“ With a slow and solemn footstep
Comes that messenger divine ;
Takes the vacant chair beside me,
Lays her gentle hand in mine.”

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The yet militant people of God on earth are all quite visible, being a city set on a hill which cannot be hid. The spirit of Him who is their inner life is on their foreheads, and on the palms of their hands. It is this visible church that, very imperfect still, is the Kingdom of God, so splendid in the earth, wholly identical with the Kingdom. We must deliver ourselves from the vulgar syncretism of making the church those who have only been baptized and have assented to a statement of religious truth, and have their names in a catalogue, and frequent what to others are sanctuaries, and participate in rituals and mere gestures of religiousness. There is no other church to be thought of as the church, but the fellowship of those who are in the Christ spirit of loyalty to the supreme moral order, and who therefore necessarily make themselves visibly such in all corresponding ways, among which, with others perhaps more intrinsically evidential, is the obedient use of the sacraments, together with being instant in worship and hearing of the word, partly for becoming more thoroughly enforced for the exigent and vital battlefields of the daily and hourly duel with evil without and within. This

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is all the church there is in this world or any other, however, some who are not of the King's subjects may have their names mechanically entered in the catalogue and so put on lying badges. The church is the Kingdom of God in the midst of all this evil, a supernatural institution, widely and highly organized becoming the substance of the world's civic order, systems within systems, the whole of God's blessing to the world.

VI

The Influence of Christ's Personality

To understand Jesus we must take account of Him not simply in view of what He teaches, but also in view of what He is. For the force of Jesus in human history is far more than the force of his instructions. You know there is a power in personality which yet is altogether silent and says nothing. The power of a man is measured not by what he teaches, but by the crowd of what he is. You may call it magnetism, only it is not physical, but moral. It is not measured by avoirdupois; it consists in that invisible something that we call character. Now I appeal to that moral magnetism of Jesus. It had its symbol in that instance when met by His steady look Roman soldiers fell down as dead. It mastered Pilate. It wielded the multitudes; it held at bay malignant Pharisees and Sadducees and made them afraid of him; and more than that, it is not too much to say that it has held as by a spell the attention of subsequent ages. There have been men who knew but little of

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Christ's theological teaching, but in the same way opened to the inward flash of His personality by the simple moral crowd of that man, they have been the heroes, and created the eras, of the world's life. No man gets the full impression of Jesus into him and through him without being subdued by it, and here is the secret of his might. Is it not true that here is the Generator of all recuperative moments? If we could get mankind to face Jesus Christ and open themselves to him he would change the moral levels of this world's life. And so we have that statement of His, which, if it is not true, is insolent and which, the more true it is, is the more audacious, "And I, if I be lifted up will draw all men unto me." I do not believe it is possible to overstate the moral magnetism of Jesus and his power to subdue the ingenuous mind of the world.

Epochs have proceeded from great personal centers, and as one star differs from another star in glory, so among these captains in the march of human life some are distinguished above others. The number of the greatest men in this function is small. Alexander carried the civilization of Greece into Asia and started the orient into life thereby. Caesar unified

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the Roman Empire and gathered the known world into one political organization. Charlemagne distributed modern Europe into its several nationalities much as they are to-day. Bonaparte broke down the factitious nationalities of Europe and thus allowed them to be organized anew on natural principles on the basis of natural affiliations. Jesus stands supreme and alone as determinant of modern life. Modern history is in large degree made by him. Christianity is the explanation of these nineteen centuries.

VII

Faith a Supernatural Method

Jesus comes as a physician. He comes to seek and to save that which was lost, not ultimately to upbraid men or to criticise them; and so I am impressed with the singularity of his instruction in that he specifies to mankind absolutely, as no one else has done, the true method of man's moral procedure. "What shall I do to be saved?" is the practical question which Christ came to answer, and how wonderful the reply. Imagine the world through all its races and through all its ages, listening. That answer of his stands alone. He that so realizes God's holy love as to surrender himself to it and taking me at my word follows in that path of surrender; though he were dead, yet shall he live. Putting penitently and loyally his hand in my hand, following my loving footsteps, I will lead him back into light and into life. O, think of any of these earthly teachers speaking such words as these! And in this statement of the true law by which man is to be recovered the supernatural character

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of Jesus is specially manifest in that with all its seeming simplicity it matches itself against the whole problem of moral recovery in man. Faith is not merely an intellectual attitude. It is rather the practical attitude of the will along the line of the apprehension of the requirement of the law. It is the requirement that the mind of man put itself in loyal relation to the whole field of divine truth, surrendering itself to all the requirements that truth makes of it. On this path of faith, therefore, the mind proceeds in personal surrender along all the ways of recovery into truth. The mind lives again under the incubating influence of divine things up into response to them until vision and life are completely brought back to truth. In this way the will is recovered into obedience to all duty; sensibilities are recovered into all truth. The ideal restoration of which faith is the condition, is the recovery of the whole man. Now in my judgment certainly, taken in connection with the other content of Christ's teaching, this simple law of faith which is the substance of Christ's requirement, proves that he is outside the class of earthly philosophers and has wider, deeper vision than any human teacher. The

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salvation of man by faith is the guaranty that Christ is more than man. It leads us to say with the poet,

“ How unlike the complex works of man,
God's simple, artless, unencumbered plan ! ”

This doctrine of faith has been a stumbling-block to philosophy. It is the sign manual of Jesus as being more than man.

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A mighty generation is a generation
with faith in mighty things.

An endowed ministry is the child of
an endowed church.

—*From Addresses.*

I

The Church the Guardian of the Beliefs of the Young

No organ can be the avenue of an energy that does not exist primarily in the body the organ serves. "By what means shall the church guard the religious life of the young?" By having flooding its life a religious belief of its own. I sometimes think the church is omnipotent through Christ to order the religious thinking of mankind, much more of the young. If Christians did believe, firmly, deliberately, laboriously, maturely, with their whole hearts what things are the substance of the divine dealings with men, and would declare them, as they would declare them if they did believe so, the church would be omnipotent to make the young believe. It would have a ministry like Paul, like Wesley, like Spurgeon, and would overflow and flood their ministry with their belief, and pour their indoctrinating influence in parallel and reinforcing columns all along upon the young, as an army pours its weight in support of its central line all around

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upon the city walls it seeks to carry. The church is omnipotent; in the name of Christ the church of to-day is omnipotent, if she renew her own beliefs, to transmit the faith of the Bible to the church of to-morrow. Let her revive the consciousness of her living creed; let her rebuke the shallow disparagement of standards of belief as the battle cry of her war; let her chant on her battle fields, as in the early church they did the Apostolic Creed, the mature faiths of maturer periods, and multitudes will crowd to listen. Let the day of positive beliefs be revived, and the days of mighty revivals will return and young hearts will be the first under their power. "In 1871 I went to Livingstone in Africa, as prejudiced as the biggest atheist in London. I saw this solitary old man there, and asked myself: Why on earth does he stop here? For months after we met I found myself listening to him, and wondering at the old man's carrying out all that is said in the Bible. Little by little his sympathy for others became contagious. Mine was awakened. Seeing his pity, his gentleness, his earnestness, and how he went quietly about his business, I was converted by him, although

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he had not tried to do it." So says the young Stanley. The young need not remain without settled beliefs if the church will at length believe.

Many things now indicate that if the young who are, if any, soon to constitute the greatness of the church, are to be prepared for this work, we of the church of to-day must take precautions. If you think the words spoken have presented the aspect of things in too dark colors, remember that more is expected of this than of any previous age. We are in danger of being confused by considering that while many of the forms of human life are presenting fairer and more hopeful phases as we are going deeper into the plot of history, aspects of evil, on their side, becoming aggravated, forbid our taking account of anything else than the tremendous issues crowding down upon the field of battle. It is impossible to

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over-estimate the forces in the field against us. If there is anything the church in this age has to fear, it is the subtle impression engendered by a prevailing philosophy that the victory of Christ's kingdom is to come by drift of events. Relatively to the peril which is engulfing souls in vast multitudes and to the tremendous hordes of evil we have to fight, we have no right to take comfort because the world, one-half of it, is better to-day than yesterday. There is another half of the world. We have only one thing to think of—that, Christ having given us the promise of victory, a terrible fight is on. Meanwhile, how many souls are perishing! What magnitude of forces we have against us to increase the number! And "The blood rises to the horses' bridles." To-day we want the young men and women endowed with mighty religious beliefs that they may continue the solemn conflict to-morrow, when we have fallen, and to morrow and to-morrow until as many as may be are rescued to the completion of the Kingdom of the Redeemed, and the kingdom is completed.

If the pulpit of to-day will teach the positive supernatural Theology of the Bible, if the

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Christian home will incorporate into its life the verities of Christian belief, if the school of the church will teach the truths that Christ and His disciples taught, if the church will live in the manifest faith of Redemption, it cannot be doubted that a generation will come forward such as is needed. "I give thee the keys of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Brother ministers of the Gospel, let us consider well the substance of our teaching. Fellow Christians, let us consider well the methods of our testimony.

II

The Fellowship of the Saints*

And so, in the end, dear friends, I close my imperfect record. By the Divine grace this is a goodly company with whom we are associated, though now they are hidden from us behind the veil of our mortality. As I have been studying them for the last few days, the thought has been continually with me of the privilege we have of being in the momentum of such a church life. There are some, no doubt, who feel the movement more than do others, thanks to an endowment of nature or to the education of self-mastery which, in its best service, schools the spirit to be responsive. Truly it is a circumstance of wonderful opportunity to be in the current of a living stream of men and women like this. No man passes his existence wholly by himself; but we, at least, are in the movement of an organic history, wherein the crowd of a remarkable Christian past presses down upon

*From a memorial address at the fiftieth anniversary of the First Congregational Church of Beloit, Wisconsin.

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us. We of this generation of the church are as it is with the front of the glacier—crowded upon with the immense volume that is above, or rather like the front lines of a battle corps that move by the weight of all that march behind them. Nor is it so much that they may be supposed to be saying something to us, to animate us and make us more faithful with their words, as Pastor Clary placed in the corner stone of the Old Stone Church “an Address to the Coming Ages.” Nor is it merely the hopes these men and women may be supposed to have cherished concerning us. Rather an actual impulsion comes upon us from their lives. Do we not, as we sit here, feel the crowd of it—the generation of the fathers and mothers, by what they sought to do and be, exerting a voiceless pressure on us, their children, to endeavor to do and be likewise?

But, brethren, let us reflect—for this is a supreme moment, when the deepest thing which this now ended fifty years has to say to us, is to be learned. Within the momentum we feel from the lives we have been considering is the momentum of a deeper history. To what supernatural help then, is it due that

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these departed members of the church were enabled to achieve so successfully their difficult probation and end their earthly career in hope?

I spoke in the beginning, of the life of this church as being a current of supernatural life in the midst of surrounding death. Behold we the great Captain of their salvation! There appeared One on the field of their lives procuring for them by His Cross, justification in the presence of Divine Holiness. The spectacle of His dying love also was too strong for their sinful inclinations and their hearts were melted by Him into faith and discipleship. He ordered, too, the circumstances of their earthly lot, so as to furnish a discipline, in the process of which they were more and more matured in His beautiful and holy likeness. He led them, each one, step by step, through all their chequered and troubled pilgrimage. In their perplexities He taught them to seek and find relief in Him. When they were disturbed or weary or fevered His sympathy and His promises soothed them. He led them like a flock. The history of what they were is the history of the Christ working in them. When they went down into—

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"The narrow stream of death,"

he held them, every one, by the hand and brought them to the other side.

" 'Twas by the Lamb's most precious blood,
They conquered every foe."

In reviewing the lives of these men and women, we have been reading only another chapter of Christ's movement in Redemption. Ah, the crowd of this history is the crowd of Christ's redeeming energy moving downward through human lives toward the great day of Revelation. Side by side, fellow Christians, we sit here in the august presence of the Son of God. Do you feel the holy impulsion that is beating, in pleading appeal, upon our hearts? It is more real than the descent of the glacier, mightier than the advancing squadrons of an army. "And His voice was as the sound of many waters. And when I heard, I fell at His feet as dead."

Oh! beneficent conqueror, Jesus Christ, by Thy cross justify us; by Thy Spirit sanctify us; by Thy Shepherd hand lead us; by Thy Redemption save us, for Thou only canst save. In the confidence of this Thy grace, we consecrate this second half century, on which this church now enters, to Thee, oh, Thou, our Redeeming Lord.

III

Evangelist and Pastor

We are not careful enough to discriminate between the evangelist and the pastor or teacher. The Scriptures seem to say that both are organs for administering the church. But the church had better make up its mind that the offices are very different, and that in case it needs a pastor, it is not merely an evangelist that it needs, whereas if it receives an evangelist, as far as he is merely an evangelist, with him in their pulpit steadily they will not have from him the service of a pastor, and if they find it out they have only themselves to blame or at most also the Council that ordained him over them with the intimation to them that he was the proper person to serve them as a pastor. I am far from saying that a pastor may not also be an evangelist and very likely the very best sometimes that a church can have, and that some evangelists may not be very good pastors. Only let us be alive to the difference between the man

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who is fitted to be a pastor and perhaps the very best evangelist, and the man who can be a very good evangelist, but is without resources for being a teacher and a permanent shepherd. As it is, churches call and councils ordain and seminaries prepare—often—men to be pastors, when the men they call, ordain and prepare are qualified, if indeed they are, only to be evangelists. Consequently, though it is not the only reason, the life of the church is one of so much change, brokenness, irritation, like the running of ill related machinery, constantly interrupted, and in movement jerky and wasteful.

I came in from my day's work very thirsty. There is a glass of water at my hand. Who will tell me whether it is water or sulphuric acid? Some one tells me it is water, for he also came in and drank of it and it has made life a new thing to him, and he has seen it do the same for others. And he lifts it and puts it per-

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suasively to my lips—gets me to drink of it, and I am refreshed, too, and in the life it gives I am strong again.

“I came to Jesus and I drank
Of that life-giving stream ;
My thirst was quenched, my soul revived,
And now I live in Him.”

The man who told me of the water and pressed it to my lips was my evangelist, and the living water was my Evangel, Gospel, Saviour.

Such men were the first ministers of the early church; and they have not only been the pioneers of the word everywhere in the intervening period, but, however supremely indispensable the pastorate, it is becoming plain that besides the need of them for carrying onward the front line of the Christian campaign everywhere to make way for the pastorate, they are essential in occasional entrance, to precipitate the spiritual results which have been making ready under stated ministry, but

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are held in solution until some unusual word shall disclose them in conscious decision and open outward life. Neither do I say that men for this great office do not need thorough training under endowed teachers; but, without dwelling upon the matter, there is many a man you could not refuse to allow in undertaking such a work to whom you would not think it wise to give over the protracted care of churches in the development of the Christian life, or have the churches receive to the vast responsibilities of the pastorate.

It takes a strong and wide brain as it takes a strong and wide heart to comprehend Jesus Christ as the Saviour of the world in behalf of a whole parish of differing souls that all need Him, so as to put them all severally into personal fellowship with Him; for the true pastor leadeth them forth into the Divine pasturage by calling them all by name. And this for ten, twenty years. And Christ in all His rich-

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ness of personality in His living proportions and colorings, so as to make them see what is the blessedness of the mystery of the unsearchable riches. And not to be wearisome or perfunctory or repetitious or dull. Until the habit of being fully aware of Him shall have been wrought into their minds and He has become the atmosphere in which everything is measured and judged, and "the light of all their seeing." And this not for their theories, but for their living. Under endless intellectual challenge, expressed and unexpressed, and against the dead weight of moral inertia. Along all the process of their learning the art of being Christian men and women. Matching the Christian life and intelligence to all problems of to-day and to-morrow. All this and immeasurable more! With patient self-mastery through vision of the Invisible, amid all weariness of the flesh and in the experience of the sorrows which come to all! If there is within possible availableness anywhere means of mental and spiritual preparatory training and furnishing which the Christian pastor can have by any provision the advantage of—of college or seminary or Midian—

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before the problem of this work of the pastorate is subjected to his human limitations, let the churches and the councils of the churches not fail of insisting that he have it. Then let the churches call him to the pastorate. And let them not call to it the mere evangelist.

IV

Pleas for the Christian Ministry*—
1889 The burden of inducing young men to enter the ministry seems to be laid by Providence on the churches and the Christian people.

And it is surprising how many resources sincere Christian people have for doing this. The home influence from childhood may be made to conduce to this powerfully. The weight of the pastor's influence is beyond all estimate. The avenues of friendship and confidence with young people are so many opportunities of awakening the purpose of preaching the gospel. There should be a sentiment in the church that the noblest and most blessed service a Christian youth can render is the Gospel Ministry. Clergymen themselves, by a bearing—in character, in habit, in mien—as of the sons of God, may commend their calling. The associated church has by the gift of the Spirit

*Professor Blaisdell was for many years chairman of the State Congregational Committee on Ministerial Education and his reports, year by year, from which these urgent words are gathered were notable features of the annual conventions.

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the prerogative of calling to the sacred office. Towards it should be the crowd of influence in Christian colleges. It cannot be doubted, that if the churches would consecrate themselves to finding a gospel ministry, a gospel ministry could be abundantly found.

Perhaps we are in danger of according too much relative importance to the undoubted truth that it is possible to do good in all professions—that there is need of good men in all callings. The exact question is, where is there the most need of more men? Probably 5,000 young men graduated in schools of law the past year, besides those who entered the profession from offices; at least 8,000 graduated at medical schools; 3,000 at schools of civil engineering; 700 in all schools for the ministry. What does all this mean? My young friend, where are you needed?

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There is occasion to watch the courses of study in our schools. The administration of the public schools ought to be shaped as much for the ministry as for the other professions. Especially Christian colleges ought to shape their courses of study at least so as not to discriminate against the ministry. As things are—I challenge denial—they as a rule lead away from it. The churches ought to hold them to their responsibility, and the Christian colleges ought to hold themselves.

The Church needs a new baptism of interest in an educated ministry. Any congregation that has a young man in it should see that the question of the personal duty of preparing for the ministry is well upon his mind and do what they can, pastor and people, to help him answer it rightly.

I have heard two pastors say with-
(Continued) in a year—and I must say it sur-
1891 prised and shocked me—one of
them, that he would use no influ-
ence to induce his son to enter the min-
istry, and the other that he would not
let any of his sons enter the minis-
try if he could help it. I would ask
that we all prayerfully review such atti-
tude and see whether it is in the spirit of the
New Testament, and the language of a heroic
and conquering church. Probably it explains
why so few are taking up the work of preach-
ing the Gospel, why so little money and few
men for the ministry of the world. My breth-
ren, I think we should be pretty thoughtful
about this matter. You remember what the
Hugenot mother said, as she stood by the
road along which they were dragging her
mangled son to the burning pile of faggots:
“Glory be to Jesus Christ and His witnesses!”
I know no better opportunity of faith, whose
office it is to see unseen things, than that which

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a Christian pastor has, seeing his son go out into the responsible self-controls of the ministry in this coming generation. That eye of the Christian must be under eclipse that does not see the glory of the patience of it.

Money will not buy the power of an apostolic ministry any more now than in the day when the indignant Peter rebuked simony. Christ would not allow it. An empowered ministry is the child of an empowered church. A ministry only so originated, only goes before, and, reflecting the glory of Christ upon the church, thereby draws the church to a higher level. Christ abiding in the church calls apostles and gives them their baptism.

(Continued)
1892

To a commanding general of an army, sweeping with his eye the field of impending battle, no other question weighs so heavily as whether his army is organized under suitable leaders; for not only do they determine the indispensable lines of the conflict, but out of their persons come the inspiration and impulse which bring victory. Attention is asked to the particular of spiritual leadership. Think how prominent an element this was with our Lord in the initial organization of His church. There were brought out from the body of believers twelve young men who, after being suitably trained, were to have rolled over upon them the burden of forming the convictions, enlisting the energies and morally controlling the life of the church in its apostolic period. You are familiar with the roll-call of their names. Simon called Peter, Andrew his brother, James the son of Zebedee and John his brother, Philip and Bartholomew, Thomas, Matthew, James the son of Alpheus and Lebbeus, Simon the Canaanite, and Judas. What men! We seem to be hearing the catalogue

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of Napoleon's marshals—Massina, Ney, Bernadotte, Soult, MacDonald. It shows how careful our Lord was to put at the head of the various portions of the church He was establishing men who were endowed to lead other men.

This matter of finding suitable men to lead has always been thought to be of superior importance. In any department of enterprise, undertaking to accomplish a successful history, men look around them to find the persons who by natural qualities are fit to be put in the front of the work. We do leave many things that involve great interests to go on at hap-hazard, as best they may, and they stumble forward only to a feeble outcome, and it is always considered shiftlessness to do so. If we are really in earnest to make an enterprise succeed, whether it be a mercantile adventure, a line of transcontinental or transoceanic transportation, the success of a party campaign, the management of a quadri-centennial exposition, or the administration of a civil government, we go over and over the list of persons who are within reach, make careful selection of the right men, call them out of their retirement, confront them with

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the responsibility, plying them with all available inducements until our importunity has yoked them to the problem. So Richard Cobden did with John Bright. So Abraham Lincoln did with General Grant. So James Gordon Bennett did with Henry Stanley. If we leave the administration of our churches without taking precisely this course, as I fear we are too much doing, we shall only have a gratuitous Providence to thank that the conflict we are engaged in does not prove a failure for which we are responsible.

There are two or three ways of practical thinking by which we are apt to be influenced to allow such negligence and these are operating now, perhaps, more than ever, though always operating less or more. One is an easy-going belief that the Head of the church is managing the affairs of His kingdom and will see to raising up men when they are needed, and when they are not needed will work without them; a belief which no one ever has had the hardihood to deliberately defend, however he may surrender himself to it. For we all know that Providence moves in an orderly manner and never does one thing save in

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view of the presence of another which conditions it, so that if he is going to train Israel adequately to be a prosperous people, Samuel's mother must have a hand in getting Samuel ready, and, if the kingdom is to be well administered, David's pastor, Samuel, must go out and find the young man, David, and train him and anoint him and see him well on in his work.

One of the most subtle sources of neglect in estimating the importance of suitable leaders and in making efforts to find and furnish them is a most pernicious inference we draw from the most true and the most false doctrine of Evolution. There are a number of departments of public and private life, in which this doctrine is operating in cutting the nerve of responsible agency.

The growth of the Christian Church is apt to be trusted, perhaps unconsciously, to a law of steady development; "Leaders," we say, "will be an element in the evolved product. The fittest will survive, or those who survive will be fittest and the leaders." Now, whatever we may say of the infinitesimal increment in the life of mankind, it will never prevent

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the indispensableness of care and effort and desperate insistence in finding the marshals to order the elemental march. The Church must be evolved by the prior evolution, through the sagacious interposition of the Church, of leaders whose spirit is to contribute the force which shall only secure the evolution of the Church in turn. Perhaps, however, our chiefest source of neglect is an impression engendered by a growing spirit of democracy, that, after all, if not the age of leadership, the age of special prerogative of practical leadership in the Church, is past. I say, engendered by a growing democracy. There was a time when God's reviving Providence was supposed to proceed by communication of spiritual impulses through the medium of leading and endowed souls. Communities of mankind, in the state and in the Church, were thought to be approached by the Divine Spirit through souls in nearer touch with Heaven. There were diversities of gifts; among them government, teaching, prophecy. So the art of leading forward the flock of God lay in finding for them shepherds, under shepherds, taking lessons from the Head Shep-

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herd. Our churches have not outgrown such Divine ordering. It is said by Mr. Bryce, in his *American Commonwealth*, that the American conception of the office of our national Congress is to follow and give issue to the decisions of the people. It will be fatal when a similar conception assigns to the Ministry the office of following and giving issue only to the convictions of religious people, who are supposed to know what they want in teaching, discipline, order and life. All things considered, it is a significant feature of our times—a tendency to underestimate the value of leaders and to neglect the providing of them.

Possibly, after all, the main reason for not being more earnest in the matter of providing Christian leaders is lack of vigorous Christian life. Wherever life of any kind is in full vigor, it proceeds at once to institute the organs which are to be the pioneers, sending them to their places in the front of growth, and in this manner supply the conditions of dependent growth all throughout the vital structure. If there should be a widespread revival in our churches there would not be a day intervening before we should begin to be calling on

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young men of proper qualities to prepare to be heralds of the new salvation. What we should do if our church life were active, we certainly should do now as the obligatory procurative of an active Christian life. It will indeed do no good to call young men into the ministry by exhausted spiritual forces; spiritual energies should be revived, and by their persistent crowd upon young men they should carry them as upon the tide of flood to the preaching everywhere of the Word.

Perhaps some who hear me may think that in speaking of present effort as being so little I am underestimating what is really being done in the way of bringing young men to the ministry. Let us consider the matter for a moment. There certainly is the influence of the theological seminaries, which, whenever they hear of a young man in college who is looking towards the ministry, may possibly bring to bear upon him some feeble influence to confirm his purpose, and this is about all a theological seminary can do. We cannot expect the ministry to be recruited by the pull of theological seminaries. No one inside a Christian college can help being aware of the

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influence which a mother to-day is exerting upon her son, whom perhaps in his infancy she consecrated, to induce him into this which her piety tells her is the highest calling on earth; and in how many a young collegian's life has there gone well on through his course of study a conflict between a mother's and perhaps a father's and sister's wish and other plans which have broken in upon the attention of his eager heart. Now and then there is a Christian teacher in school and college who makes it his care to lay upon the heart of young men the sacred calling of Christian leadership, though you would all be surprised to find how rarely this is done of late by even Christian teachers, whether in academy or college—even the Christian college. Occasionally there is a church in which it is one of the settled methods of its Christian life to put the arm of its spiritual strength around young men who are members in it, to bring them into the ministry. How often do you ever hear a petition in the prayer-meeting of a church, asking that the spirit would lead young men to preach the gospel?

“ More laborers for the harvest field—
More reapers for the Lord.”

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In earlier years it was deemed the most sacred part of the province of the pastor to train his suitable young men for the ministerial office. It is well known that not many pastors do it now. Since my boyhood I have not heard a sermon of this kind in an ordinary pastorate. Is it too much to say that, apart from the influence exerted upon young men by some few of their Christian mates in school and college, and the influence of a mother and sister, and occasionally a father, with now and then a rare teacher, a young man, if he gets into the ministry, does so by the solitary movement of the Divine Spirit in that mysterious, solemn laboratory of his own inward life?

Perhaps this would not be so hopeless a state of things if in the forum of the young man's mind there were not, exerting most persuasive influences on the other side, an advocacy of far different character. How many Christian families are destitute of the real faith that enables them to see the reasons why their sons should preach the gospel and exert not only silent but open influence on the other side! So that if the son is a preacher of the

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gospel it is at least without any encouragement from home. Then there is the trend of almost all the schools—the public schools and almost all the teachers in almost all the schools. Then there are so many inviting avenues open in a hundred different directions, and when a careful teacher has succeeded in leading a young fellow up almost to the very door of a theological seminary another teacher comes along, perhaps a Christian brother, and without a thought, puts in his way an opening which undoes all which for years has been planned. The young man who goes into the ministry nowadays goes into it in spite of the strongest and most various influences to the contrary, and I sometimes wonder that so many enter the ministry as do. Is it strange that so many, often the brightest, the most promising, and, I may say, the most spiritually endowed, fail to find the place they ought to take at the head of the columns of the militant hosts of Christ's followers?

Especially is it strange when so many are saying, who ought to know better than say it—and do know better—that most insignificant and insipid thing, which young men are

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ever repeating, that there is need of good men in every profession? Oh, how many a young man whom I have been urging to consider his duty of the gospel ministry, has met me with the word: "Why, I think there is need of good men in other professions; why, I think I can be useful as a lawyer or as a business man." And through this sieve are sifted out into other callings so many of our best young men, and how few are left, and how much we need to put them on their guard and fortify them by the considerations which necessities suggest! For two considerations indeed; one, that we have few left to fill the captaincies of the Church, and those often not the most suitable; another, that, declining in this way the ministry—for mainly it is a subterfuge—the men who do so seldom become of great spiritual productiveness in the callings they actually choose.

I fear that we have not yet become aware for what purpose, and therefore how much, we must make larger plans and efforts to secure a Christian Ministry. Fix your eye on half a dozen of the most productive pastors in our Wisconsin church and change your

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conception of them so as to adapt them to the needs of our other churches in other portions of the state, the newer and the older all along the northern half of our territory. We want to strike for a larger supply of just such grand pastors of churches. We have, perhaps, said enough about having the treasure of the gospel in earthen vessels. We cannot wholly disregard the call of the churches for able men. I mean men of intellectual might induced by spiritual insight. To grasp greatly and wield mightily the truths of sin, the Cross, holiness, faith, Christ, the kingdom; with spiritual momentum enough to generate it in view of these things in other men and in the churches; ever to make actual conquests; with breadth enough, sympathies enough, patience enough, to project and head great evangelizing movements and so apprehend the Providential movements of the time as to interpret them to a confused and bewildered generation seeking after a sign; captains of spiritual productiveness as there are captains of industry and transportation and scientific research!

We can only bow reverently and ask ourselves what would come to pass if the church

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of Wisconsin were thoroughly awakened by the Divine Spirit. The churches of Wisconsin would flow together into beautiful concurrence of Christian work, and out of its bosom would deploy the excellence of our young men. Shall anything less be our endeavor this coming year—the best young men of Wisconsin for the gospel ministry?

It is at all times the most manifest
(Continued) obligation and essential feature of
1893 the Church—and we do well to
consider it now—to evolve out of
its life, of its sons and daughters, those
who shall publish Christ to men, and
to furnish them for the work. It should
be continually emphasized that it is not
enough for the churches to be hospitable
to the willingness of young men
and women to enter into the ministry of carrying
the gospel, and to the furnishing of help
when asked, but that it is the very essential
function of a body of believers in Christ to remind
and admonish the spiritually designated
and to bring the spiritual designation home
persuasively to their recognition and inward
compliance, with assurances the warmest, and
promises, as of course, that in meeting the difficulties
and bearing the burdens of obeying that designation,
the help of the churches shall be cheerfully forthcoming.
Christian parents and Christian friends should be reminded
constantly that the warm influence implied in the

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parental relation, and the peculiarly winning influences Christian friendship affords, are responsible for becoming living forces, under direction of wise judgment, for bringing these young men and women forward into the work to which they are called, and which, without such influences, they would not be likely to find. It would seem as if it had been made clear by reiterated illustration that the churches of which we are members have been and are by no means as faithful in the matter of developing such a ministry as the Head of the Church has asked, and expects, us to be; that the meager and doled out supply of an endowed gospel ministry and of the help rendered men in becoming ready for it is sadly incommensurate with either our privileges or the needs of the interest at stake. It has seemed plain that, comparing with the number of the children out of the bosom of our churches furnished, and often willingly furnished and willingly helped, into any other calling, the number of the children furnished and helped to the ministry brings no small discredit on the comparative estimate, on the part of the churches, of the im-

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portance of the propagation of the gospel and of making men acquainted with Christian truth. The conviction has been growing for some years now among us, in our deepest heart, that as an enterprise carried on with a view to solving a given and urgent spiritual problem, by their unreadiness to push the matter of Christian propagandism in furnishing and sending to the front an endowed apostolate of men and women, the Church in comparison with other organized enterprises, is administered in such way as to make sure of only the tardiest success, if not of actual failure. It may with considerable truth be said, that, so far as our Congregational church is under consideration, we are playing, in this respect, with the problem we have on our hands. You will probably, on calm deliberation, not dissent from the judgment that, unless there be very great gain in the matter of sending to and sustaining in processes of education young men and women for the ministry, the church will justly fall under the suspicion of being more or less insincere in its desire of evangelizing society and in its profession of belief that Christ is the only Saviour of mankind. In-

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deed, it should be our supreme effort to make it seem to each one of us all that it is incumbent upon us personally to bring to bear upon young men, and induce the churches to bring to bear upon them, the utmost influence each case warrants, to turn the proper persons towards the Christian Ministry, and thereby make it certain that the wise proclamation of the gospel go everywhere, at home and abroad. Standing at this point of time it seems as if no one had slightest room not to be aware that the churches—all of them—should be astir to the letting of the sacred truth be known everywhere that Jesus Christ in His Holy Love is neighboring to all human beings for their salvation, by many out of the bosom of the churches—many their endowed ones and choicest, those with the eagle eye, the mighty heart, the furnished intelligence, well instructed—receiving from the churches, from which they come, the baptism of the Spirit.

We all in our better moments feel the weight of an inference from this obligation, in the direction of an immeasurable necessity on the part of our churches to reach after and cultivate deeper attainments in piety and spiritual

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power. Spiritual forces and not mechanical are what this world needs. The Ministry which is wanted can in the main be furnished only out of the life of intelligently consecrated and holy churches. The might of the ministry is the child of the might of the churches. Could we follow back the paths along which the effective ministers of the gospel have gone to their productive, however humble, ministries in winning men, we should find the places of their origin in homes of deep and lowly piety. The lesson of this hour is that we must furnish more of our sons and daughters to the ministry, helping them, as we send them, with our benedictions; send them out of a deeper spiritual acquaintance with Christ. A Christian Ministry with full baptism of the Divine Spirit out of the heart and with the help of the churches—this is our duty, our privilege and must be the burden of our prayer.

(Continued)
1895

It is worthy of inquiry whether the training the young men preparing for the ministry are receiving emphasizes sufficiently personal religious experience. It is hard to speak of the present in comparison with the past with great confidence. It is a remark often made that the Theological Seminaries of to-day are not places of decided spiritual atmosphere. Personal observation and inquiries anxiously put to men, who, considerable in numbers, walk the historic aisles of one such place, set the matter in serious question. If there is one thing which the churches should insist in making challenge of and having settled, it is whether the young men who are coming to lead and wield for Christ their men and women and youth, have the reason of doing it in a living and loving experience of the great truths, into the pasturage and power of which they are to be the leaders. As all the physiological forces of brain and heart and trunk

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send out to the hand the call that to be their organ it must be full of the vital current and in the secret of the mystery of life, so no school, seminary, academy, or college, should be aloof from the searching inquisition of the Christ that is in the churches. Wisconsin must make the Seminaries responsible that their teaching of the young men be only the baptism of the Holy Ghost.

The Seminaries should be asked that the training they give should be of such form as to educate the rising ministry to the work of organizing and developing churches. Two things are at once impressed upon us as being essential, as we look over the problem of the Gospel in saving men; one, that the main realities of the Gospel be effectually declared in such way that Christ shall be made to reach men with his appeal—that Christ shall find

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men. The other is that the life engendered by this appeal be gathered into organic form and developed in all its practical inferences in the way of individual and associated gift and personal endeavor. It is one thing to do the first of these; it is quite a different thing to do the other.

Missions

There are no *outposts* in the conflict
of Christ with wrong and sin.

—*An Editorial.*

I

An Appeal for Funds*

Remember this further in our Home Missionary work: that a part of our honorable responsibility, upon meeting which depends our success, is to maintain our financial integrity. Our dependence is largely on men who know how business ought to be done, who do their own with a high sense of business honor, and will respect us and help us about in proportion as they see us following the same principles. We must keep our faith with our missionaries, for we are under business contract with them, and not to fulfill it is dishonest. We must, by early contributions, every one of us being sure to do more than his part, make it possible to pay our missionaries their salaries quarterly, as in the contract

*Professor Blaisdell was Vice-President of the Wisconsin Home Missionary Society for several years and President from 1895 until the time of his death, these offices involving membership in the Executive Board. Most of his words in the interests of this cause were extemporaneous, and only these fragments remain to represent some of the deepest stirrings of his soul.

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we promise to do. We usually underestimate our part, so we must make allowance and give more than we think our part to be. Providence will surely give us credit in His book of account. Have a little more trust in the business integrity of our Heavenly Father than hitherto. "I will make thee ruler over * *." More than that, how many of us have learned the sweetness of sharing the sufferings of Christ? Who makes any sacrifice? By the Cross we conquer. No debt this year!

One thing more to be remembered in our Home Missionary work. Get men to be loyal to Christ and not merely have their names on the church roll, and you have settled the matter of business integrity between man and man. You have silenced the wicked gossip which is a cancerous diathesis in almost all communities and communicated by inocula-

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tion of one diseased soul to others naturally predisposed. There are other bacilli than those of typhus and cholera. You have made lawyers love justice and law more than success and gain. You have taught judges to be above political inspiration. You have eliminated the rancor of party narrowness and bigotry. You have settled the difficulty of labor and capital. You have dried up the ulcerous discharge of crime upon society. You have made home pure and happy, parents thoughtful and wise, and children obedient and virtuous. You have made mind thoughtful, spiritual, luminous. The true gospel is the peace, virtue, order and life of states.

II

Carrying Power

When King Agamemnon had after ten years conquered and taken Troy, in order to have the news most quickly known to his wife, Clytemnestra, and to his people, he lighted a beacon on Mount Ida. Instantly it was repeated on the neighboring headland of Lemnos. On and on beacon after beacon carried the message until from the Arachnaean headland it was flashed to Argos and all the Argive land was ablaze with thanksgiving and joy. It ought to be so when any important truth is communicated to the Church at large.

A few weeks ago a circular was sent to all the pastors of our Convention, reporting the emergency of Home Missions. I wonder if every pastor to whom the word came has kindled his beacon—"a great spike of flame"—to make known the matter to his people. The greater wonder is whether, when the people have received the message, they have gotten their minds also aflame about it and hand-

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ed it on from one to another until the real state of things has become matter of common knowledge and great concern. This is the trouble, not only in regard to this particular thing of Home Missions, but in regard to almost everything which ought to be reported as being a matter of great importance. Christians, and many pastors, have so little carrying power! In olden times, in the days when England and Scotland were not yet united into one peaceful nation, the moment there was trouble on the Scottish border from mountain-top to mountain-top the messenger-fires sent the story to the innermost heart of the highlands. The very most desirable thing among us now is that carrying power in Christian people.

It would seem as if there were enough in any one of these messages to set us aflame, if we really have an interest in the Gospel and its progress, as we profess to have and probably do have. We get interested about other messages and carry them to our neighbors and friends, sometimes when we had better not. Why should we not carry messages which concern so great a thing as our Master's busi-

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ness and our Master's kingdom? We certainly ought to do so, and if we have heard anything which is sent by any one as a word to the churches we ought, giving it due consideration ourselves, instantly, out of a real sense of our responsibility to do so, to hand it on.

It is for the lack of this carrying power that the church is so fearfully impenetrable. There is really nothing in the whole problem of making the world better so disheartening as the impenetrability of the Christian church. It is almost an impossible thing to get a really vital message through to the ear of the whole church. Suppose your heart is almost breaking with something you think to be of the most absolute importance and which you are sure the whole church ought to be made thoughtful about, some great truth to feed their piety with, some grand strategic forward movement they ought to undertake, some new incentive you know they ought to come under the influence of, some danger they ought to resist. How can anything you say reach much further than those within the immediate sound of your voice? How can you hope to get at the remoter portions of the church? Who is to

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know anything you have on your mind save a few who stand close to you?

If only there were live pastors and live Christian souls everywhere it would be easy. They would take it up and carry it, carry it, carry it everywhere. It almost seems sometimes as if the going forth of truth from earnest lips fared much as does the flight of a bullet or a cannon ball. Instead of meeting help from transmitting souls, like successive beacon fires, it has only to contend against a resisting medium and soon drops spent. Indeed many people are, in relation to the publishing of important truths, like feather-beds. They do not transmit force or voice. It absolutely stops with them. They arrest it, balk it. You never need expect that what you say will go any further.

Hence the great discouragement; the church as a body of associated minds who ought to be mountain-tops of flame all over the State is so fearfully impenetrable, impervious, not to be reached by appeals. So little transmission of truth! Hence the truth makes its way slowly because so few take pains to hand it on.

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Will you not try—some of you—to have more carrying power? The next message that comes to you—nay, the last message that came to you—will you not tell it to your neighbor and ask him to tell it to his? “They went everywhere preaching the word.” “And the word increased mightily and prevailed.”

III

**Christ's
Wideness the
Measure
of Ours**

The wonderful widening of man's mechanical energy in our day calls for a corresponding widening of the spiritual energy of Christian people. This means that the largeness of our Christian helpfulness should be brought to the compass and catholicity of Christ's. It is what we are constantly praying for and aspiring to. It is that our helpfulness should not ever be confined to any immediate center where we reside or which we are individually interested in. Not we, nor our family, nor our city, nor our country—nothing short of the world, is the "all the world" Christ has His heart set upon, has sent us to give the Gospel to, and we ought to have our hearts set upon. Nor is it ever right to say that we can best serve "all the world" by helping directly only our center, and so give and do only for it. That has a plausible sound; but Christ has no such narrowness, it does not accord with the physiology of the Christian body, and it

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dreadfully imperils the intelligent wideness of one's own character. Think of Thomas Chalmers talking in that way—taking care of Glasgow and letting Scotland go; even if that were the best way to take care of Glasgow, which, a thousand times, it is not! Hear that great heart, while toiling in city missions amid the filth of Glasgow, praying for Scotland, his heart burning for Scotland, mightily working for Scotland.

But then wideness means everywhere-ness, fulness, nearness, too, for that is implied in "all the world." So, if we have the Christlikeness we are always praying for, we shall fill in the outline of the very far with the helpfulness of the very near. Foreign missions, home missions, city missions, home and family-altar missions, all kinds of missions. Oh, the width, oh, the depth, oh, the fulness, of a true Christian mind! What a thing we pray for when we pray to be like Him! Let us put narrowness away from us; don't let us ever say, "No, we must take care of the near." Let us put far-offness away from us; don't let us ever say, "No, we must take care of the far off." This is the time for the elect souls to aspire to be

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like the Christ who is among them as their leader. Especially we want a magnificently endowed pastorate

“The wideness of God’s mercy
Like the wideness of the sea.”

Yes, but Christ is strong and we are weak, very weak. Well, that brings us to just the real, profoundest, truth. More strength of the mind that was in Christ, fuller surrender. This is the line of advance now: a deeper baptism, till we know, by experience, the meaning of the word “sacrifice,” which few of us do now know, and are really become “partakers of Christ’s sufferings.” Let us think of the Cross, and all will come right.

**I desire to be so trained by
the experiences of this life as
to be fitted for any service in
any world.**

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